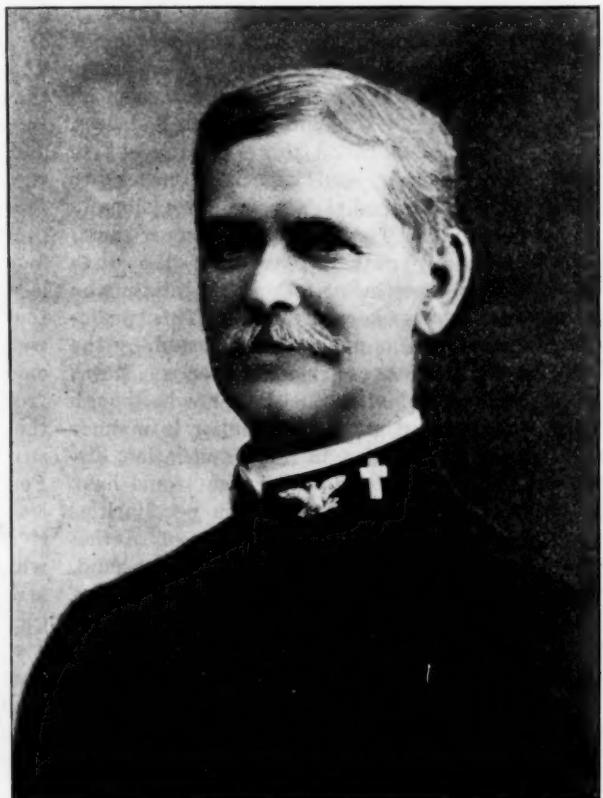




Zion's Herald.

WEDNESDAY, SEPTEMBER 5, 1906



REV. WESLEY O. HOLWAY, D.D., U.S.N.

The Field Secretary's Corner

BUCKSPORT was my next objective point, and there I landed on Saturday evening after a most delightful sail up the river from Northport. The beauties of this sail up the Penobscot are familiar to many of our readers. The majestic river, numerous islands, jutting headlands, giant boulders, and rocky shores render it unlike anything else in New England.

A glimpse was had on our way up of the new terminal of the Northern Seaport Line at Stockton Springs. Here, almost like magic, during the last few months, have sprung up the vast wharves, piers, and terminal facilities of this line. Where a few short months ago the little village of Stockton Springs lay nestling quietly in a sleepy cove, undisturbed by the busy traffic of the world, now we find a city rapidly growing up, with huge piers hundreds of feet in length, accommodating scores of seagoing steamers and sailing craft, loading for distant ports with the produce of Northern Maine. A huge potato house is now being built, where the farmers of Aroostook may ship their potatoes in bulk and store them for shipment. The dimensions of this great bin are enormous, holding, as it does, 250,000 barrels of potatoes. A little further down are the great coal pockets at Cape Jellison. This relief from the greedy extortion of the Maine Central is greatly appreciated by the farmers, who can now ship their produce with much greater facility and less expense than formerly.

Sunday, Aug. 19, was a strenuous day. Preaching at Bucksport in the morning, I hurried away without time for even a lunch, driving ten miles to West Penobscot for the afternoon service; then, after preaching there, seven miles to Orland, where, after supper at the parsonage, I preached again in the evening, following this up, during three of the hottest days I have ever experienced, with a personal canvass, securing incidentally a splendid list of new readers for the HERALD.

The early history of Methodism in Bucksport is connected with the labors of Jesse Lee, who came to this section in 1793, preaching in several places along the river, as he made the circuit of Maine. He was followed in 1775 by Joshua Hall, who had oversight of the Penobscot Circuit, and later by Philip Wager and John Finnegan. At the session of Conference held at Canaan, N. H., June 12, 1796, two circuits were formed — one on the west side of the river named Hampden Circuit, and the other on the east side called the Orrington Circuit, including, among other towns, Bucktown and Orland. Oct. 1, 1793, Lee preached in Bucktown (now Bucksport), and this was undoubtedly the first Methodist sermon in the town. Previous to 1796 the Penobscot Circuit (as it was called) was the third circuit in the Province of Maine. Castine was also a part of this circuit, and here, in 1800, took place the mobbing of Joshua Taylor, for so opposed were the people of that village to the "Methodist heresy" that the persistent expounder of the doctrine was ridden out of town on a rail by the angry mob, and otherwise shamefully treated. Possibly the ardent spirits which they were in the habit of imbibing may have

accounted for their exuberance of spirits at this time, for that they were not averse to their use may be seen in the fact that on the occasion of the erection of the first meeting-house in Penobscot, in 1801, "29 gallons of rum were used," the original bill for which is still preserved.

In 1799 the first Methodist meeting-house was erected, on the old river road, not far from the North Ferry. This, also, seems to have been the only house of worship in town, and the place where all the town meetings were held, until about 1812, when the Congregationalists erected one on Oak Hill where the Seminary now stands. This hill was sometimes called Zion's Hill, but in 1837 the people, becoming weary of climbing it, built in another location, the old church being finally moved to another spot and the site afterward becoming the home of the East Maine Conference Seminary.

The first church was at the north part of the town, and became a flourishing society. This part of the town, however, was for many years considered the special domain of Rev. Mr. Blood, who for a long time had been settled over the Congregational parish, and yet had been heard to say: "I have preached to this people for thirty years and have never had a conversion." It was considered an intrusion on the rights of this church which had been so long established there to attempt to plant another, and especially useless to form a Methodist society. Occasionally the minister from North Bucksport came, and many gathered to hear the then strange doctrines of the Methodists, who were everywhere despised. This prejudice was also much strengthened by the eccentricities of the minister at North Bucksport, Mr. Samuel Baker, who though a godly man was very peculiar in manner as well as violent in his denunciation, disgusting many who otherwise would have been favorably disposed, his peculiarities being considered characteristic of Methodism.

This prejudice, on the other hand, was softened somewhat by the coming of Rev. Charles Baker, who while presiding elder of Penobscot District lived at Bucksport (1828-9). By his deportment he gained the esteem of all, and his preaching was much enjoyed. He labored in perfect harmony with Mr. Blood, and many were converted. Indeed, Mr. Blood used to say he dated his own conversion from these meetings. No class having been formed, the converts were received into the Congregational Church. The first class was formed in 1834, with Mr. Joseph Smith, leader. It was made up of Mr. Joseph Smith and wife, Stephen Allen, Martha Arey, and Phoebe Stover, and became the foundation of the infant society. In 1836 regular preaching was commenced in a schoolhouse, and in 1838 conditions seemed to warrant the building of a meeting-house — the one in which they worship today. It was originally but 60x40 feet, with a steeple 96 feet in height, but has been enlarged and remodeled several times, until today it is one of the prettiest audience-rooms in this section. A splendid pipe organ was installed in 1881.

Among others whom I met during my visit were Mr. J. J. Lee, who joined the

church in 1843, at the age of nineteen. Mr. Lee was for many years an assistant engineer, in the service of the Government, on some of the great fortifications; he is now retired, and an interested reader of the HERALD always. Mrs. Hall, another aged member of the church, has been for forty-five years identified with the society, while among other efficient workers are Mr. R. B. Stover, for many years chorister, and Professor E. A. Cooper, of the Seminary, Sunday-school superintendent. Mrs. Etta B. Lyons, widow of Rev. U. G. Lyons, a former member of East Maine Conference, now matron at the Seminary, also makes her home here. Another interesting call was on Mrs. G. A. Wardwell, whose husband sixteen months ago sailed away with the intrepid Peary in search of the North Pole. She is now anxiously awaiting the first news from the far North. Rev. J. W. Price was recently appointed to this charge, and is having a pleasant work, being generally liked.

* * *

Bucksport is the seat of East Maine Conference Seminary. Immediately on the organization of the East Maine Conference in 1848, steps were taken looking to the establishment of a Conference seminary, to be located somewhere on the Penobscot. A proposition from the citizens of Bucksport offering a valuable site and \$2,500 for its location here, was accepted; the old meeting-house lot on Zion's Hill (now Oak Hill) was deeded to the trustees; and in July, 1850, the institution was chartered and known as the East Maine Conference Seminary "for the promotion of literature, science, good government and morality." Bucksport was the accepted location because, in addition to the gift of the citizens, it was easily accessible as well as beautiful for situation. On an eminence overlooking the village, one gets from the campus a most delightful view of the river and hills beyond. On the opposite shore rise the grim, gray walls of old Fort Knox, now but a dismantled and useless fortification. Around its base the river sweeps with majestic flow to the sea, while beyond the hills, which rise in dark and serried ranks, we catch frequent glimpses of the sparkling flood as it pursues its stately course to the ocean beyond. Just across is the shipyard where was built the redoubtable "Roosevelt," which bore the dauntless Peary away to the frozen north in his search for the Pole. It is a delightful and inspiring location for the education of the young people of Eastern Maine. For more than a half century the Seminary has done a magnificent work. Hundreds of Maine's brightest and best young people have gone from this school to larger fields of usefulness, and many of them today are filling honored positions in other States; and yet the resources of the institution are sadly limited, and it seems a pity that some of her former students and friends who received their early training here, and are now possessed of abundant means, do not come to her relief and make possible an enlarged usefulness for her, by liberally endowing the old school. Here is a magnificent opportunity for some generous alumnus to perpetuate his memory by giving a memorial building and endowing this school, thus making possible a greatly en-

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Work of New York Vacation Schools

THE problem of the unemployed child has the same interest for the educator that that of the unemployed workingman has for the sociologist, only it is a more restricted problem arising in the summer months, and confined largely to the children of the tenements. The narrow streets of the East Side in New York are blocked by hucksters' carts and made perilous to child life by all kinds of passing vehicles, and it is for the benefit of these unfortunate juveniles that the Department of Education established the system of vacation schools. The thirty-one schools maintained by the Department closed on Aug. 17, having cost the city \$52,884. The cost of the playgrounds, which remained open through the month of August, was \$37,699. The schools were attended by nearly 500,000 children — an increase of 25,000 over last year — and 23 courses were taught by 550 teachers. The courses are radically different from those in which instruction is given the rest of the year, the boys spending the school hours in Venetian iron work, bench work, bookbinding, fret-sawing, chair-caning and similar work, while in the girls' rooms cooking, house-keeping, sewing, millinery and embroidery are in operation. At the vacation playgrounds gymnastics and athletics are taught. On the evening roof playgrounds the music of brass bands delights the little ones. It is estimated that every evening in New York 100,000 children emerge from the tenements seeking excitement, and for these wholesome pastimes are provided which effectually keep them out of mischief.

Growth of Yucatan

YUCATAN, which is chiefly known as the region from which comes almost all the sisal fibre of commerce, was one of the poorest of the Mexican States fifty years ago, but is now one of the richest. Modern civic conditions prevail there, and its trade with the commercial

world is expanding. Merida, its capital, has well-paved and lighted streets, cared for by a corps of genuine "white wings." A system of mule cars extends all over the city, and is an important factor in its growth. Commercially, Merida, which has banks, colleges, and public schools, drains the products of, and furnishes supplies for, an area of 50,000 square miles of territory, with 300,000 inhabitants. The natives are becoming a large factor in the consumption of imported articles. Progreso, the port of entry for Yucatan, is provided with substantial wharves and warehouses, but on account of the open roadstead and the shelving sea floor, the larger steamers are required to lie at anchor some miles out, requiring an extensive system of lighterage, often difficult to accomplish in the heavy seas. Progreso is practically a city of agents, whose principals reside and do business in Merida. The United States consumes fully 95 per cent. of the total exports of Yucatan, but, owing to domestic claims and competition, furnishes but 45 per cent. of its total importations. The Yucatan exports for 1905 consisted of 597,289 bales of sisal fibre, valued at \$29,695,439 (Mexican), of skins worth \$117,500, and of \$18,200 worth of chicle, which is the milky sap of the sapote tree, and is used for chewing gum. The State of Yucatan is progressing in education, and last year the public school appropriation was nearly \$300,000. The wealthier classes of Yucatan are great travelers, and frequently make trips to American or European centres.

Progress on Cape to Cairo Railway

SIR CHARLES METCALFE reports that the Cape to Cairo railway line is practically finished as far as Broken Hill, which is some 2,100 miles from Cape Town. Fresh rolling stock to the value of \$750,000 has been ordered in view of the completion of this section of the railway. Beyond Broken Hill the survey is being continued north a distance of 110 miles to the copper mines situated on the Congo frontier. About 4,000 feet of the copper mines have been developed. The mines contain caves of malachite, that are giving about 37 per cent. of copper, which are described as being a magnificent sight. Construction work on this section of the railway will probably be commenced at an early date. The direct Cape to Cairo line will probably branch off at Broken Hill, going to the south end of Tanganyika. If what is called the Uganda railway be joined with Khartoum, the Germans building 600 miles of railway line through their territory, the Cape to Cairo scheme will be practically complete. In the opinion of Sir Charles Metcalfe a line should go north from Broken Hill through the Congo Free State, and, turning northwest

past Lake Chad, traverse the French territories and come out at Algiers or at some other port on the Mediterranean. Thus would be formed two great railway arteries of Africa, one to Cairo, the other to Algiers, from which would stretch many branches in East and West Africa; and those who would regard such a plan as a mere dream, do not realize the enormous possibilities of Africa.

Australian Trade Boom

THE business men of Australia have been delighted by the trade expansion of Australasia during the past year, since in that period its exports increased by more than \$25,000,000, and its imports by about \$5,000,000. The aggregate imports for 1905 amounted in value to \$186,887,178, of which \$179,217,556 consisted of foreign merchandise and the balance of gold and specie. These imports included apparel, dry-goods, machinery (except agricultural), and manufactures of metals. The aggregate exports were valued at \$276,175,549. The exports of merchandise show an increase of \$25,213,799 over those of 1904. Among individual exports wool stands at the head with a value of \$96,464,814, and an aggregate of 1,384,378 bales, the bulk of it being exported to England and the Continent of Europe. Every effort is being made in Australia to extend the trade of the commonwealth with the Far East, and it is announced that Victoria has made arrangements by which there will be a weekly steamship service from Melbourne to China and Japan, in addition to the Nippon Yusen Kaisha, a Japanese steamship company, which runs a line of steamers to Australasia.

Alcohol as Fuel

THE question is being generally discussed whether, on Jan. 1, 1907, when the tax will be removed from the manufacture of denatured alcohol, small alcohol engines will sweep the gasoline and kerosene engines into a mechanical limbo. Denatured alcohol is grain alcohol, such as is nefariously used for whiskey, poisoned chemically so as to prevent its use medicinally or as a beverage. The revenue officials are already studying the question of the restriction of its manufacture, and have agents now abroad collecting data as to the methods pursued there. Expert opinion seems to be to the effect that alcohol will not displace gasoline engines very rapidly, and perhaps not at all where the price of gasoline is low, but will occupy a field of their own. In irrigated districts ranchers may pump their water by alcohol engines, making the fuel from grain on their own places, thus causing corn to grow more corn. Denatured alcohol would also have a value in isolated regions

as a motive power for automobiles, power boats and similar uses. Experiments are now being conducted to ascertain the amount of alcohol required for a given engine, compared with the amount of gasoline, and whether there is any more trouble in handling alcohol as a fuel than in handling gasoline. Abstracts of work already accomplished with regard to alcohol engines are being made. Although alcohol can be made cheaply from corn cobs, sugar cane and other substances, it is probable that the making of engines designed especially for alcohol as fuel will proceed slowly, only the more enthusiastic manufacturers building them at first.

Doctors of Philosophy

THE number of men upon whom the universities of America, by giving them the degree of "doctor of philosophy," have set their mark of approval as being especially qualified for research work and productive scholarship, is 325 — exactly the same number that was recorded for the year 1905, or 2,389 for the last nine years. It is probable that not more than one-third of those thus honored continue to engage in the advancement of science and learning, and only about half of those so employed hold doctors' degrees. For the 5,000 professional positions in the colleges and schools of the country which have to be filled annually there are less than 250 persons available who possess the doctoral decoration; but it is a well-known fact that many of the best teachers of the land are not the possessors of higher degrees, so the outlook is not so serious as it might seem. Harvard and Columbia head the list of doctors' degrees this year, the former giving 46 and the latter 42, as compared with 31 by Chicago, 29 by Yale, 32 by Johns Hopkins, and 28 by Pennsylvania.

Feminist Movement in Japan

A VERY extensive woman's rights movement is said to be now in progress in Japan, having been started by a few women in the upper classes who had come in contact with European life. The object of the movement is to free Japanese women from family tutelage and marital slavery, to develop the sentiment of responsibility and individuality, to strengthen the passion for liberty, and to stimulate the will — all excellent aims. Among the women who are devoting their lives to the liberal professions and among the female students the revolt is reported to be complete. Numbers of Japanese girls have either resolved not to marry at all, or have demanded that first they be permitted to meet and become acquainted with their future husbands. A significant event — as showing that the woman's rights movement in Japan had its origin synchronously with the birth of socialism — was the strike in the latter part of 1905 of girls employed in the cotton-factory of Kuranagi, when nine hundred of the female employees marched out to the demand of shorter hours and higher wages. Naturally this movement is meeting strong opposition in a country where woman has been systematically oppressed for centuries, and it is impossible to achieve emancipation quickly or without a struggle. But socialism and feminism — not

necessarily coadjutors — are distinct working forces in Japan today, and as Japan develops along modern lines in respect of material resources and equipment, just as surely will modern social and ethical movements be started and unfolded.

France and the Vatican

THE quarrel between the Church and State in France has reached an acute stage, now that the Pope's encyclical has forbidden the French ecclesiastical authorities to obey the law which places the direction of public worship not in the hands of the bishops, but of certain lay associations. While the encyclical is perfectly consistent with the previous document in which the "law of separation" was condemned, it fails to offer any hope of a mutually agreeable settlement of the vexed question at issue, unless the French Government will come over to the position of immovable Rome. The Pope says of the "associations culturelles": "Concerning the associations of public worship, described by the law, we decree, in the most absolute terms, that they cannot be formed without violating the sacred rights which are essential to the very existence of the church." The Pope is willing to agree only to such an arrangement by the civil powers as will protect "the divine constitution of the church, the immutable rights of the Roman pontiff and the bishops, and their authority over the temporal affairs of the church, particularly the sacred edifices." The Pope counsels forbearance and patience. Confiscation now looms up as a menace for the French clergy, although it is not clear that the Pope is justified in declaring that those who oppose his plans in France are making "atrocious war against religion," for not all of them by any means are agnostics or utter secularists. The French bishops are not likely to take any decisive action before Dec. 9, the date when the encyclical becomes operative, and by that time Parliament may make some relieving declaration with regard to the points of the obnoxious law which have been criticised by the Pope.

Hudson Bay in Commerce

HUDSON BAY has figured for many years as a wild waste forming the scene or background for numerous stories of adventure which have vastly entertained the boys and even attracted older readers. People generally are accustomed to think of Hudson Bay as a far northern arm of the sea, of no possible advantage in ocean commerce. Hudson Strait, its outlet to the ocean, is above latitude 60 degrees — that is, in the latitude of southern Greenland. But now work has actually begun on a railroad which is to connect the great wheat-producing province of Manitoba with Fort Churchill, on the west shore of the Bay. This road will be 500 miles long, and will penetrate a country rich in coal, iron, and other minerals, and covered with valuable timber. The design is to make Fort Churchill the port of a line of steamers running direct to Liverpool, chiefly for carrying the wheat of Canada to the English market, avoiding the expensive overland mail routes to other Canadian or United States ports. All freight-carrying by this route

would have to be done in four months of the year — July, August, September and October — but the water route will be much shorter than any other. It is expected that the railroad, which will encounter no serious engineering difficulties, will be completed in time for the shipment of the wheat crop of 1908.

Death of Prof. W. B. Dwight

A NOTED man of science, worthy of the highest academic degrees, who was also a man of deep faith, passed away, on Aug. 30, at Cottage City, in the person of William B. Dwight, M. A. (Yale), for some twenty-three years professor of natural history at Vassar College, and greatly beloved by all Vassar graduates. Professor Dwight was born in Constantinople of missionary parentage, and, with the late Rev. James Harrison Dwight, was the originator of the idea of founding an undenominational college on the banks of the Bosphorus — a project which later Mr. Robert took up, sending out Cyrus Hamlin to found Robert College. Learned as he was as a scientist, he was of all men most modest, and yet it took only a question to draw out from him remarkably varied and rich stores of information on many subjects. His specialty was geology, and he was the discoverer of fossils in the limestone region around Poughkeepsie, which had never before been supposed to be fossiliferous, which attracted the attention of scientists all over the world, both for their intrinsic interest, and also because of their bearing on great and open questions in geology. As a teacher Professor Dwight awakened the enthusiasm and deep love of his students. Although he was seventy-three years of age, it was to the honor of Vassar that it continued him as an active professor — indeed, the alumnae would not have permitted it to be otherwise. In 1891 he invented a rock-slicing machine for making scientific sections of minerals of remarkable thinness and delicacy, for which he was awarded a bronze medal at the Paris Exposition in 1900.

Professor Dwight was a man of untiring industry, great patience in research, unostentatious bearing, and with the by no means common faculty of imparting what he knew to others. He had the aim of the scholar and the spirit of a soldier. When some years ago his dear wife was taken from him, he continued resolutely and self-sacrificingly at work, his mind never missing a cog, and with no smallest duty shirked. Everybody at Cottage City knew him, and a profound sense of grief is felt at the distressing circumstances of his death, which took place suddenly while he was on a dock, causing, more probably than caused by, a fall into the water. A touching circumstance was the fact that a poor fisherman who had sold fish from time to time to the Professor's family stopped to leave a bouquet of flowers. Professor Dwight's faith in the truths of revealed religion and the doctrines of grace was clear and simple and strong as that of a little child. His life was sweet and pure, and his influence for good was strongly felt by everybody who came in contact with him. His faith in Christ was the spring of all his life and learning, for he had that passion for truth, and that

instinct for the fact of things, which inevitably drew his love and devotion to Him who is the Way, the Truth, and the Life. A little boy, to whom Professor Dwight, shortly before his death, had painstakingly explained some of the mysteries of radioactivity, asked, on hearing that he had gone: "Is there any one whom 'Uncle' can now tell about radium?" It is more likely that there are those who are now telling the Professor about the radioactive mysteries of being, for that noble, busy mind must now be occupied in a holier sphere, on larger problems, with amplified powers. Such men live though they die, and make life braver, sweeter and richer for those who come after them.

Dimensions of the "Dreadnaught"

THE redoubtable "Dreadnaught," which was launched by King Edward at Portsmouth last February, is now almost ready for her steam trials. In appearance the ponderous craft is peculiar, having the length of a mighty cruiser and a vast beam, necessitated by her heavy armament. The "Dreadnaught" has outclassed every other vessel, and put England eighteen months in advance of other sea-powers. Owing to the extreme uniformity and simplicity of the armament of the huge fighting machine, the number of men required to work her has been reduced. The funnels, which are made oval to cleave the wind, look large when viewed abeam, but when seen ahead appear very small. The displacement of the "Dreadnaught" is 18,000 tons, its length is 520 feet, its beam 82 feet, and its mean draught 26½ feet. The armor belt is eleven inches in depth. The speed of the "Dreadnaught" is 21 knots, and her armament consists of ten 12-inch guns and twenty-seven 12-pounders. A new and somewhat doubtful feature is the use of steel props for the masts in place of stays. England's Admiralty program allows for three more "Dreadnaughts," and already Germany is planning to surpass that type by the creation of a mightier marine monster.

Mr. Bryan's Magnificent Reception

THE home-coming of William J. Bryan was marked by a monster meeting held last Thursday evening in Madison Square Garden, which was filled by a throng numbering more than 20,000. Mr. Bryan was much affected by the welcome, which was such a demonstration as is seldom accorded a private citizen. His speech was a clear-cut outline of his ideas as to what the Democratic policy should be. Personally he favored the election of U. S. senators by the people, regulation of the trusts by the Government, a universal eight-hour day, settlement of all international disputes by arbitration rather than by resort to force, and revision of the tariff. He declared that the trusts are the great issue of the day, favored the closest supervision of the organization of corporations, called for the enforcement of the criminal clause of the Sherman anti-trust law, and the placing of trust-controlled articles on the free list. The utterance which evoked the greatest applause was Mr. Bryan's declaration in favor of the Federal ownership of trunk railways and

the State ownership of local lines. He scored the Republican Party for not passing the legislation urged by President Roosevelt giving publicity to campaign contributions, but gave the President praise for the adoption of what he termed Democratic ideas. Touching on the financial question, Mr. Bryan said that the unexpected and unprecedented discovery of gold had brought a victory to both the advocate of the gold standard and the advocate of bimetallism, and seemed to take pleasure in the fact that "conditions have removed the cause of discord and dissension." Mr. Bryan expressed satisfaction in returning to the land of his birth, and affirmed that he was more than ever proud of its people, possessed of confidence in its Government, and grateful to a kind Providence that his lot had been cast in the United States.

Bryan's Opinions Divisive

THE bold and incisive utterances of Mr. Bryan made in the course of his Madison Square Garden speech are not likely to unite the old Democratic Party under the new conditions which have arisen. The reception given to that address by the populace and by the factional press shows the difficulty of uniting even the various conservative elements on a platform possessing any real living force. The division comes over the great question of privilege and monopoly which is vexing the country. Opinions differ widely as to the wisdom of bringing forward just now even a tentative proposal of public ownership of the railroads, a proposition which is especially uncongenial to Southern Democrats, although possibly that idea will attract more voters than it will affright. Mr. Bryan puts aside the silver question, giving up trying to flog that dead horse along the road. On the tariff he maintains the historic Democratic position. He pronounces against the holding of the Philippines. He outbids Mr. Roosevelt for the labor vote, advocating an income tax, with other legislation designed to hit corporations and supposed to help the commonalty. Whether Mr. Bryan's speech is really shrewd and forcible, from a purely political standpoint, time must show, but at any rate he must be credited with the courage of his convictions in thus decisively courting division among friends and foes alike on the eve of another great Presidential campaign.

Labor's Gala Day

THE celebration of Labor Day, as it was observed on Monday in this city and over the country, is significant and hopeful. That organized labor has come to recognition, and measurably to sane self-control as well as permanent self-assertion, is clearly evident. In this fact we greatly rejoice. The steady improvement in the conditions of the laboring people, and the elimination of strikes, is gratefully noted. The hours of labor are being lessened everywhere, and the "eight-hour day," now made authoritative by the United States Government, is sure to come in good time. In general there is better feeling between capitalists and working people, and gradually the two parties are coming to see that their inter-

ests are identical. Our chief concern is to see that the ministry and churches do their full duty to both classes. It is gratifying to note that on Monday, in one Western city, the ministers joined the union and marched as a body in advance of the parade. As one of the ministers of this city is reported to have said on Sunday:

"As the friend of the laborer, the church must recognize the enormous injustice that is being done to him in the present unequal apportionment of the profits of the joint investment of capital and labor. As the friend of the capitalist, the church must no less truly take up the cudgels against the privileged classes, for in abusing the worker the capitalist is still more abusing himself. He is destroying his own character and depriving himself of the opportunities of the greatest happiness, and burdening himself with a monstrous sin. If the church of Christ is true to her own interests, as well as her great principles, she must for the sake of both rich and poor align herself with the common people in their struggle for economical justice."

Cuban Situation

REPORTS received on Tuesday morning encourage the hope that the Cuban Government is able to sustain itself against the insurgents. In a three days' running battle 125 rebels had been killed, with little or no Government loss. President Palma is reported to have said on Monday night: "The matter of American intervention has not been under consideration because we believe we can control the situation without any outside aid. We shall put down this senseless rebellion by force, and we feel amply confident of our ability to do it."

Europe and the Drago Doctrine

IT has been too hastily assumed that now that the Drago (or Calvo) Doctrine has been referred by the Rio Congress to The Hague, the European Powers will oppose it before that tribunal. That doctrine provides that States shall not use force to compel the payment of pecuniary claims to their subjects or citizens by other States. In all such cases peaceful diplomatic means would be employed for the satisfaction of such claims before force was resorted to, and the Governments of Europe, including the British Government, have shown a certain shyness in having recourse even to diplomatic procedure for the collection of private debts. Lord Palmerston, nearly sixty years ago, declared that it is for the British Government "entirely a question of discretion, and by no means a question of international right, whether they should or should not make these matters the subject of diplomatic negotiation" — the decision of that question of discretion turning entirely upon British and domestic considerations. That policy was later reaffirmed by the Marquis of Salisbury. Hence the proposal to consider at The Hague whether it is ever fitting to use force for the satisfaction of money claims, and whether an international agreement not to do so would not be wise and just, can hardly be regarded as revolutionary, and it would not be surprising to find a number of European Powers supporting that doctrine as a natural development of European international practice.

Luther Burbank---Relations of His Work to Modern Thought-Problems

PERHAPS the greatest value to modern times of the work of Luther Burbank, the originator of new forms of plant-life, lies not in its material and practical results, but in its relation to the great problems of biology, the origin, development, meaning and use of life, and particularly in its relation to the supreme problem of the life of the human being, anthropology, the science of man considered in his whole nature. We have been groping in the dark toward a solution of certain great biological problems because we have lacked adequate knowledge and understanding of Nature's laws and methods. Modern thought has for a long time balked at the theory of evolution, because the evidence for it has not seemed sufficient, and especially because it has not been wholly uncontradictory. We have had glimpses of great truths in science, and through science in philosophy, but we have not been able to convincingly verify them. We have lacked the proof that would come from adequate knowledge of Nature's laws and methods — or, to speak more correctly, as well as more reverently, of the laws and methods of Divine Providence, God working in and through Nature.

Through the work of Luther Burbank, through his insight and genius, there has come to this groping world of modern thought a flood of new and helpful light. We have gained through him a new and most significant knowledge of God's working in Nature, of the Divine plan and the Divine methods. This seems to us the real and crowning importance of Luther Burbank's work — its vitally helpful relations to the largest problems of modern thought. Without primarily setting out to do so, this practical investigator has accomplished more along the line of study of DeVries (the discovery of the origin of species in nature, and determination of the scientific laws of growth) than the great Dutch botanist himself; and this for the reason that he is gifted with a greater genius for devising and accomplishing plant combinations and for manipulating plants. The theorists have come to him from all over the world to get the ammunition of facts, without which their theories are mere scientific pyrotechnics.

In his quiet, patient, infinitely skillful, plant-loving way Luther Burbank has won from Nature some of her most precious secrets; and it is because of the discovery of these, and their inestimable value to modern thought, that we are chiefly interested in his life-work.

First and most important of the great truths which Luther Burbank

has made plain through his researches and experiments, is this: that Nature is eternally plastic in all her forms; that she never becomes fixed and unchangeable; that there is in her a law of perpetual development and improvement that needs only calling forth and directing to evolve new and superior forms of life.

Closely correlated with this truth is another, of even greater significance on the spiritual side, viz., that God is eternally immanent and working in His creation, and that the instrument which He most delights to use is the intelligent co-operation of man. This truth has an immeasurable significance when we apply it to the science of anthropology and to the philosophy of religion. But we cannot pause here to develop this magnificent truth as it should be developed.

Passing on to another grand spiritual principle disclosed by Luther Burbank's investigations, we note his proof by analogy of the *salvability of every sort of life*, no matter how depraved and perverted. A most striking feature of his experiments in creating new and valuable forms of plant life is the employment and transformation of apparently run-out, decadent and worthless growths. Take, for example, his evolution of the despised, acrid, scant-fleshed *prunus sans noyeau* into the magnificent Miracle plum, the finest fruit of its kind in existence. Or, again, take the spiny, forbidding, shunned and detested cactus, and note how he has relieved it of its spines and converted it into one of the most valuable and nutritious of forage plants. What a revelation of the possibilities of the supposedly waste life in nature, and by analogy in mankind! What a luminous commentary on the central truth of the Gospel of Jesus Christ!

Luther Burbank is himself the prince of optimists. He sees the gladness and promise of these great truths that are so clearly written in the results of his experiments; and he believes most ardently in a noble future for the human race here on this earth. But while he foresees the transformation of humanity, like the transformation of the vegetable kingdom, "along lines that lead constantly upward," he emphasizes in his own writings and public addresses the imperative need of what he calls "selective environment." The human race may have within it the possibility of and capacity for perpetual development and improvement, and the immanent God may be eternally working to ennoble and exalt humanity; but unless environment is improved along with conditions operating from within, the task of amelioration is hopeless.

This is what the master of plant-culture has to say of the great principle of selective environment as applied to human progress:

"Let me lay emphasis on the opportunity now presented in the United States for observing, and, if we are wise, aiding in, what I think it fair to say is the grandest opportunity ever presented of developing the finest race the world has ever known out of the vast mingling of races brought here by immigration. . . . But when two different plants have been crossed, that is only the beginning. It is only one step, however important; the great work lies beyond — the care, the nurture, the influence of surroundings, selection, the separation of the best from the poorest, all of which are embraced in the words I have used — selective environment. . . . We are more crossed than any other nation in the history of the world, and here we meet the same results that are always seen in a much-crossed race of plants; all the worst as well as the best qualities of each are brought out in their fullest intensities. Right here is where selective environment counts. When all the necessary crossing has been done, then comes the work of elimination, the work of refining, until we shall get an ultimate product that shall be the finest race ever known."

Selective environment with Luther Burbank is nine points of the law of progress, human as well as vegetable. And of course the same thing is true of the individual as of the race. The spiritual parallel holds absolute. The regenerated, or regenerating, individual must be surrounded by the most favorable conditions, in order that the new life may subdue the old, in order that wrong heredity may be conquered by right environment — as, in most instances, Mr. Burbank believes that it can. Indeed, this is his cardinal principle, upon which he dwells with the greatest insistence and confidence. He feels it to be intensely vital. And he would have this selective environment, this process of providing the absolutely best conditions of life, begin whenever possible with the human child, as it does with the plant seedling. "A child," he says, "absorbs environment. It is the most susceptible thing in the world to influence, and if that force be applied rightly and constantly when the child is in its most receptive condition, the effect will be pronounced, immediate, and permanent."

And yet, taking what Mr. Burbank says is "the most stubborn thing in the world," a plant with its habits fixed by ages of heredity (or the sum total of past environments), we can reclaim it, nevertheless, by surrounding it with new and bettered conditions of living. This is the proved optimism of the world's greatest plant-breeder. And cannot God, then, even thus reclaim the most stubborn and depraved child of His?

We feel that the great truth of the progressive amalgamation of races, aided by the most careful selective en-

vironment, has a prophetic significance for the American nation and for the world. Moreover, it is a truth of vital significance to the church, as our contemporary, the *Congregationalist*, thus points out :

" That the future America will profit much by the ever-multiplying race-stocks which are coming to us, we have no doubt. . . . What we are troubled about is the share that Protestant churches . . . are to have in the process of assimilation and adjustment. . . . To overcome race prejudice and conceit, to accept fully the ideal of proclaiming a message to these new comers, deliberately and persistently to set about understanding their point of view, to train evangelists and ministers to labor among them, and as heartily as if they were children of the ' Mayflower ' welcome them to our fellowship, these are duties which lie close at hand."

For this enlargement of evangelistic outlook, and for the still more vital and inspiring thought of the salvability of every form of life, no matter how perverted, degraded, and seemingly " cast as rubbish to the void," the religious thought of today offers its special tribute of gratitude to Luther Burbank.

Oldest of Our Editorial Corps

IN connection with the new dress in which the HERALD appears this week, we are much gratified in being able to grace our cover with a portrait of Rev. Dr. Wesley Otheman Holway, Chaplain U. S. Navy. As this will be a complete surprise to Dr. Holway, the editor's gratification is sadly mixed with apprehension that certain personal consequences may be visited upon him by this most modest of men. The compliment is richly deserved because of what the man is in himself, and because of the service he has rendered the paper. He is a Methodist of the best New England stock, his mother, the late Mrs. Susan B. Holway, being known and loved for many years as a woman of profound piety, with unusual gifts in prayer and exhortation. A graduate of Harvard College, from which he received his doctorate, a world-wide traveler as chaplain in the United States Navy, and a critical observer of all peoples, governments and customs, a comprehensive reader and life-long student, his principal work on the HERALD as the writer of the Sunday-school Notes and the Outlook, has been of the highest order. For over twenty-five years he was a very highly-valued member of the editorial corps of the HERALD until obliged to seek release and relief on account of nerve strain. He was connected for several years with the administration of Editor Bradford K. Peirce, and has been associated with the present editor for the past nineteen years. The presentation, therefore, of the face of this genial friend, ideal Christian gentleman, and accomplished writer and author, is especially fitting just at this time, as an emergency (soon to be announced) recalls him to renew for a period his work on the HERALD. Rev. Raymond F. Holway, whose record as a leading pastor is so well known, is his brother — both members of the New England Conference for over a quarter-century.



A Daniel Dorchester Quartet

THE above group, familiarly designated as "four Dans," was photographed at Cottage City by Rev. Dr. Liverus H. Dorchester, of Lindell Ave. Church, St. Louis, on July 29. Two of the faces will be readily recognized. In the centre is Dr. Daniel Dorchester, so well known throughout the church for his long life of usefulness and distinction as a minister, but especially as a writer and author. On his left is his well-known son, Rev. Dr. Daniel Dorchester, Jr., pastor of the magnificent Christ Church, Pittsburg, Pa. At the right is Rev. Daniel Clark Dorchester (son of Daniel, Jr.), of Beallsville, Pa., a successful and promising Methodist preacher, holding in his arms the "Dan" of the fourth generation, Daniel Egeland Dorchester, born Sept. 22, 1905, who, of course, according to the laws of heredity and

grace, will become a preacher. It is very seldom that such a family reunion is held as that in Cottage City this summer. The four sons of Dr. Daniel Dorchester — Daniel, Ernest, Liverus, and Chester — and the sister, with their families, were ^{were} at Cottage City. Rev. Daniel Clark Dorchester preached an excellent sermon in the Tabernacle, all the members of the different families being present to listen to him. At a later date his father, Rev. Dr. Daniel Dorchester, Jr., preached, and all of the families were present to hear him. It is well known that the distinguished pastor of Christ Church, as a rule, preaches from manuscript, but as his son preached extemporaneously at Cottage City, the father felt that he should at least do as much and as well, and, for once, he left the written sermon at home.

Jason Lee the Equal of Jesse Lee

CHANCELLOR J. R. DAY, of Syracuse University, in a note written to the editor, says: "I have had it on my mind for some days to tell you of my appreciation of your editorial upon Jason Lee. Full credit to him for saving to our country the mighty North Pacific coast should be insisted. It does not belong to Dr. Whitman, grand as he was in character and heroic in works, but to Jason Lee, who preceded him in the territory by at least two years, and who saw from the beginning the importance of instant action upon the part of our government, and set about the discouraging task of securing it. Lee's footprints were very plain in that region when I arrived there in February, 1860. I heard preach several of the mighty men who belonged to his heroic companies. The story of Lee and the scenes of the sacrifices and toils of the men and women who gave their lives a true consecration to martyrdom, was familiar to me. All of our ministers and intelligent laymen should read H. K. Hines' great book on the Pacific Northwest of those days. Jason Lee is worthy of an equal crown with Jesse Lee. His labors were more heroic, and, measured by what he did for the spiritual kingdom and our country combined, they were greater."

Who Will Give It?

ALAYMAN has just paid his second \$5,000 towards the New England Deaconess Hospital. The work on the splendid new structure is going on to completion; and this, the best, most useful, and indeed most Christian benefice, may be consummated and inaugurated for its splendid mission of healing and comfort if our people will only awaken to the urgency and provide the funds needed. We have never known a cause more worthy of help, or that will make so large a return for the amount invested. Let those who intend to help, do it immediately, now that the final emergency presses. The necessity could and would be easily and promptly met if everybody would do something, and do it *now*. The burden is upon the many just as much as upon the few who are under it. Let pledges be made, therefore, at once. Do not wait to be solicited. Send your pledge *now*, and the funds if practicable, to the treasurer, Mr. H. D. Degen, 87 Milk St., Boston. A generous giver to the cause writes: "If \$15,000 can be raised by Thanksgiving, I know where another \$5,000 can be had. It has been given on condition. Who will pledge it?" Let the response be made forthwith. The reputation of the denomination is at stake. Every reason calls for immediate response.

PERSONALS

— Bishop D. A. Goodsell left on Monday for Grinnell, Iowa, where he presides over the Iowa Conference, Sept. 5. Between that date and Dec. 6 he presides over eight Western and Southern Conferences, and is not due to return to Boston until Dec. 12.

— Mr. Hanford Crawford, of Lindell Ave. Church, St. Louis, a member of the Book Committee, and one of our representative and most useful laymen, called at this office last week. He is spending some days at Marblehead Neck.

— Mr. L. C. Smith, founder of the College of Applied Science of Syracuse University, has ordered a very valuable and generous amount of apparatus and machinery for the new laboratory which he has furnished for the engineering courses.

— Bishops Bashford, Hamilton and McDowell are graduates of the Boston University School of Theology, which has 1,122 living alumni preaching in 79 Conferences and in 21 States of the Union.

— Dr. Borden P. Bowne, Mrs. Bowne, and her sister, Miss Morrison, landed at Boston, Thursday morning of last week, returning from their around-the-world tour after a year's absence.

— Rev. Dr. and Mrs. W. P. George, of Poughkeepsie, N. Y., spent several days in Boston last week, after a sojourn at Cottage City. Dr. George is the minister who was successful in securing a half-holiday for the clerks of his city.

— Bishop C. H. Fowler has been at Cottage City for some days. Reports of his health are not as reassuring as we could wish.

— One of our best beloved ministers, sending a word of generous appreciation for last week's HERALD, says: "Luther Burbank is a wonder, and Dr. Warren the flying angel."

— Dr. C. C. Bragdon, principal of Lasell Seminary, upon the urgent request of Mrs. William Butler, spent last Saturday with her at the home of her daughter, Mrs. Thurber, of Bristol, R. I. Mrs. Butler is full of holy inspiration and anticipation concerning her departure for India, Sept. 15, from New York.

— The late Dr. Addison Henry, in the forty-seven years of his pastorate of Princeton Presbyterian Church, Philadelphia, is said to have made 25,000 pastoral calls. It is not surprising that he was so remarkably successful in his ministry.

— The dissolution of the law partnership between Hon. John L. Bates and Harry H. Armington, Esq., is announced, a new partnership having been formed under the name of Bates, Nay & Abbott — Mr. Bates associating with himself Frank N. Nay, Esq., and Leon M. Abbott, Esq.

— Bishop McDowell has kindly consented to hold the Kentucky Conference in order to leave Bishop Bashford free to visit several Conferences in the interests of the work in China, especially with reference to the centennial celebration of Protestant missions, occurring April and May next, and the splendid opportunities arising

from the rapid awakening of the empire. We understand that Bishop Bashford is making some wonderfully inspiring and convincing addresses upon the opportunities and success of missionary work in China.

— Mrs. S. Moore Sites, widow of Dr. Nathan Sites, of Foochow, China, sails on the "Empress of China," Sept. 3, from Vancouver for Shanghai, where she will be the guest for some months of her son, Dr. C. M. Lacey Sites, professor of economics in the Imperial Polytechnic College of Nan Yang. Her daughter, Miss Elsie M. Sites, has been in Shanghai during the past year. After sixteen years' absence Mrs. Sites will revisit the scenes of her former missionary labors in Foochow, where she and her devoted husband are still gratefully remembered, and where it will be her sad privilege to look for the first time upon his grave. She will attend as a delegate the centenary of Protestant missions in China, to be held in Shanghai, next April. Mrs. Sites is accompanied by Miss Jeannette Adams, of Foochow, and by her little granddaughters, Ruth Josephine and Sarah Jeannette Brown, of the First Church parsonage, New Haven, Conn.

— Rev. and Mrs. Francis T. Brown, of New Haven, Conn., with their little son, sail from New York on the "Prinzess Irene" of the North German Lloyd Line, Oct. 13, for a tour around the world. They will visit many of our mission stations, and will attend the India Jubilee in Barreilly and the centenary of Protestant Missions in Shanghai. Some time will be spent in Foochow, Mrs. Brown's birthplace and the scene of her later missionary service. They will be accompanied on the tour by Mrs. Dwight W. Blakeslee, of New Haven, donor of the new Memorial Home for Deaconesses in that city, and by Miss Annabelle Kent, of East Orange, N. J., daughter of Mrs. Anna Kent, of the Board of Managers of the Woman's Home Missionary Society. The pulpit of First Church, New Haven, will be supplied during the pastor's absence by his uncle, Dr. Selah W. Brown, of Fostoria, O., who with Mrs. Brown will occupy the parsonage and take charge of all parish interests.

— Those who have been privileged to listen to the distinguished Wesleyan preacher and writer, Dr. W. L. Watkinson, will recognize the work of the genuine artist in the following reference to him in connection with the Winona Assembly:

"Not his most devoted lovers would attribute any physical gracefulness to Dr. Watkinson. But even his awkwardnesses—the gnarled gestures of his ungainly arms, the alarmingly crooked postures of his lank body, the Lincoln-esque homeliness of his face—contribute to the impression of wholesome, shrewd, kindly, commonplace fellowship with his auditors before which no disposition to criticise could stand unmelted for a moment. Or if a hearer could resist all these, one characteristic broad-grin chuckle would presently capture him completely. The great value of Dr. Watkinson's contribution to these ten days for the average conference attendant was the luminosity of his illustrations from nature and from modern science. Hundreds of preachers, particularly, went away repenting that they had been so blind to the homiletic worth of God's other great book—the book of nature's theology."

— Miss Grace Andrews, daughter of Bishop Andrews, an M. A. of Columbia University, is the guest of Miss Louise Manning Hodgkins at "Fayre Hours," Wilbraham.

— In the 43d chapter of the "Autobiography of Bishop Merrill," appearing last week in the *Northwestern Christian Advocate*, entitled, "My Second General Conference—1782," appears this historic reference to the election of the revered Dr. Randolph S. Foster to the episcopacy:

"The Conference had sought preparation for the election by an hour of special prayer. At the beginning of the devotions Rev. R. S. Foster, president of Drew Theological Seminary, was invited to the platform to make the opening prayer. He prayed with such fervor, and with such grasp of the situation, and such comprehensiveness and unction, as to impress every one present with the greatness of his spirit and the completeness of his consecration, so that hundreds said within themselves, 'That's the man for the hour,' and rose from prayer with the purpose formed to vote for him. While he had not posed as a candidate, and it was generally understood that he preferred to spend his days at the head of the seminary, he was one of the three elected on the first ballot. Many attributed his election to the impression made by that marvelous prayer."

— Mrs. Rebecca Jones, of Attleboro, if she lives until Sept. 6, will reach her 91st birthday. She has been a subscriber to ZION'S HERALD for more than sixty years. Though in feeble health, she retains all her faculties and keeps in sympathetic touch with all the work of the church through the columns of the HERALD.

— Bishop Andrews, Rev. Dr. W. V. Kelley, and Judge Reynolds, of Brooklyn, N. Y., have been the representatives of the Methodist Episcopal Church to the Inter-Church Conference on Marriage and Divorce for several years. The Board of Bishops has increased the representation by appointing Bishops Walden and McDowell, Governor Hanly, of Indiana, Chaplain Tribou, Rev. Dr. Bickerton, of Philadelphia, and Mr. Samuel Hamilton, of Pittsburg, Pa., on this commission. The Conference will probably have a meeting in New York this fall.

— The *Northwestern* of last week contains a generous tribute to Albert G. Lane, deceased, whom it characterizes as "Chicago's most noted educator." Of his work in the local church our contemporary says: "Methodism may well be proud of such a representative in public life as was Albert G. Lane. He was identified with Centenary Church from its beginning. In Centenary during all these years he has been active in the work of the Sunday-school, both as superintendent and Bible class teacher. His death will be a serious loss to the public schools and to Chicago Methodism, of which he was always an influential leader."

— After the love-feast on Saturday morning at Hedding camp-meeting, Miss Mabel Ridgway, Conference deaconess of Dover District, New Hampshire Conference, was married to Rev. R. H. Huse, of Exeter, N. H., Rev. Dr. Roscoe Sanderson, presiding elder, performing the ceremony.

— Rev. and Mrs. J. O. Denning sailed from New York, Tuesday, Aug. 28, returning to

their work in Bengal Conference, India. It will be remembered that Mrs. Denning returned to the United States with their two sons in October, 1904, because of the very serious illness of one of the boys. Later, the other son developed alarming symptoms of the same kind of fever. Mr. Denning was summoned to America by cable, but Gilbert, the younger boy, died before his arrival in the United States. The elder child, Afton, lingered on for a few months, dying at Lake Bluff, Ill., Oct. 24, 1905. Later, Mr. Denning himself became seriously ill, but the illness, which resembled that suffered by the two boys, yielded to treatment. Mr. and Mrs. Denning left for India feeling sorely indeed their bereavement, but brave in

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SPIRITUAL MAGNETISM

WITH the thoughtful student of the sciences, perhaps as impressive a fact as any is, after all, how little we know of the great forces in the universe about us. To be sure the electrician of today can harness and control the electric fluid, and compel it to perform labor and serve the race; yet just what it is, and what its characteristics are, he cannot say.

So, too, the mariner, by means of the compass, is able to navigate all parts of the globe, and ventures wherever he will with confidence, knowing that his trusty needle will constantly point the way; but why it holds so true to the north, he cannot tell, and the secret of the great principle which it obeys he does not know, except in the slightest degree.

The ultimate explanation of magnetism is as deeply wrapped in mystery as that of electricity, and they are but examples of many other similar principles recognized as existing in the universe, yet still strangers to us. Vast fields in the scientific world are yet wholly unexplored, still awaiting the coming of the man who is to tell us more of them.

Perhaps as good an illustration of this fact as any is to be found in connection with magnetism, since we have already mentioned that subject. William Scoresby, the Arctic explorer, devoted a long life to the study of magnetism and its relation to navigation. In 1836, in a public lecture, he exhibited an important experiment which does not appear to be generally known. He took a bar of iron, two or three feet long and about one inch in diameter, and placing it on an anvil in the direction of the magnetic meridian, at an angle of about forty-five degrees with the horizon, he struck it a smart blow with a heavy hammer, as a result of which it was transformed into a magnet!

The incident strikingly illustrates the fact that precisely the same principle pertains in the spiritual world, though here, too, it is a broad and fruitful field, still waiting to be ex-

plored. To illustrate: Let us suppose that one has long been praying to God for some particular blessing which he is desirous of receiving. This some might regard as childish and vain, since God does not give material blessings indiscriminately according to our every whim; but it is not, for no matter how inapt the thing sought, the mere act of asking, of turning to God, is to place one's self in line with the spiritual meridian. Then, sooner or later, comes the quick, smart blow, some calamity, or disappointment, or firm opposition of God's will to ours, in a manner too forceful to be mistaken, and, lo! the heart is thereby transformed into a spiritual magnet.

They who do not understand, and have not experienced the same transformation, are quite ready to assert that there is no answer to prayer, and that to ask is fruitless. But the heart that has been spiritually magnetized knows full well the hollowness and utter fallacy of the assertion, though it cannot adequately explain to another the joyous, uplifting, life-giving current which now floods constantly through it, even as the iron cannot give tongue and tell of the sensations of magnetism. It is a great, and glorious, and hallowed mystery, this gift of the Holy Spirit!

THE WAY OF LOVE

THE Apostle Paul was a man who had a very complete and well-rounded view of the opportunities and duties of the Christian life. No chance escaped him, no call to effort went unheard. While he studied and speculated he was yet a pragmatist, and while he dreamed as much as John he did as much as Peter. We never cease to marvel at this commingling of the scholarly and practical tendencies in the life of Paul of Tarsus. He had both the work-a-day temper and the soul of a seer.

But Paul himself, while laying so much stress on the activities of the Christian life, declared that they were as nothing unless they were inspired and permeated by the spirit of love. This thought he brings out by a contrast between the last verse of 12th Corinthians and the first verse of 13th Corinthians. After urging the men of Corinth to covet earnestly "the best gifts," he qualifies this by saying, "And yet I show unto you a more excellent way," and in the next verse defines that "eminently excellent" way to be the way of love. Though he spoke with all the dialects of men and of angels, or might become possessed of a linguistic gift at which the world marveled, and had not charity, he was nothing.

The same rule holds today. It is well to walk in the way of wisdom, in the path to peace, perhaps along the

avenues of multitudinous concourse, possibly on the road to power, but it is essential to pursue the way of love. The loveless life is a failure, whatever else it seeks or has. Love is itself wisdom, influence, passion, power. It is the life behind the lives, the force that generates the forces. It is the distinct glory of Christianity that it both requires and makes possible this wonder-working spirit of love. The portal of faith opens on the way of love. The promises of the Bible are made to the loveless who are willing to be taught to love. God is love, and radiates love as the sun scatters light. There is no argument that can avail for the rebuttal of love, and when the church learns to dwell in the 13th chapter of First Corinthians, the world will forget its quarrels, forgive its enemies, hate its own hate, and, remembering that God is love, try to be loving, too.

LEARNING IN THE EASY-CHAIR

EDUCATION must correlate itself with life. The aim of all culture is practical in the larger, not the technical sense, since its purpose is to make a better and broader manhood, with an increased efficiency and aptitude for the thousand and one tasks and trends of existence. It must be confessed, however, that much of the culture of the past has been self-centred and narrow, and to that extent inefficient for life's higher purposes. "Oxford," writes Hogg, in his "Life of Shelley," "is a seat in which learning sits very comfortably as in an easy-chair, and sleeps so soundly that no one can wake her." Learning in an easy-chair will never reform the world, nor aid it very materially in its progress toward civilization. There is a type of rocking-horse learning which is continually on the go, and yet never gets anywhere.

The culture which sleeps so soundly, in the former Oxford style, so that no call to arms for civic reform or for missionary effort can wake her, is a pseudo-culture. It represents a kind of a graft upon education — not the graft which gives to the substance of the tree while it draws on its sap, but the kind that takes from the body social and politic without return that which is not its own. Learning and life are, or ought to be, almost co-ordinate terms, as they should link together in an indissoluble union. It is the glory of America that she has already many scholars who are also intense patriots and devout Christian workers. Of that sort of learning that worships and walks and works the country can never have too much; and it should be the aim of all the educational institutions from high schools to universities to turn out that type of serviceable scholar.

Gilbert K. Chesterton -- A Prophet of Optimism

REV. CHAUNCEY J. HAWKINS.

WHOM is this young minor prophet, Gilbert K. Chesterton, to whom Morley entrusted the writing of a life of Browning in a series of biographies whose former numbers had been entrusted only to men of unchallenged literary supremacy, a young man for whose books the leading publishers are competing, and for whom the English press is eager to print anything he may write? This is the question which is being asked on both sides of the Atlantic, and it may well be, as Chesterton was unknown except to a small group until 1901, when his "Defendant" first appeared.

He was born in London about thirty-three years ago; graduated from St. Paul's School; was set apart by his father for a trade; entered a publishing house where he labored until, through the advice of the publisher, he left the office and gave his undivided attention to literary work. While he was known as a writer of newspaper articles and a poet of some power, he became a centre of literary interest only when in 1901 he was insolent enough to come to the defence of those things in which nobody believed, such as the penny dreadfuls, slang, ugly things, skeletons and nonsense, or, what was probably more insulting to our common intelligence, to the defence of those things which needed no defence, such as patriotism, useful information, and the virtue of humility. Following this in 1903 came his "Robert Browning" and "Varied Types," a volume of short essays which first appeared in the *Daily News* and the *Speaker*. After these came the romance, "The Napoleon of Notting Hill," one of his weakest books, and "Heretics," into which Chesterton has put more labor than any of his earlier books except "Robert Browning."

Whether Chesterton is only shrieking in the confusing language of paradox to be heard, or whether he really has a message for our age, are opinions upon which there are many minds. We shall assume that he has a message, that he is a real prophet, though a minor prophet, and after stating as clearly as possible what his message is, we will leave it with you to determine whether or not our assumption is correct.

Chesterton is a man with one idea, and everything he has written is the dressing of this idea in different clothes. He writes with an almost childish enthusiasm because he thinks his idea is a great discovery, and he believes that when men once hear and heed his message, and not until then, will the world be better. His idea is that in every dust-bin there is a diamond, and his object is to find the dia-

monds in the dust-bins of the world. In other words, he believes "that things must be loved first and improved afterwards." The weakness of the pessimist is that he has lost his love for the world, and that he sees nothing beautiful in it, nothing worth reforming. "No man ever did, and no man ever can, create or desire to make a bad thing good, or an ugly thing beautiful." No man would be foolish enough to undertake a reformation of hell. He would lose courage before he commenced. This is where the slum novelists and the dramatist of conjugal anarchy fail. Assuming that there is nothing but the fumes and stenches of the infernal regions, they have no

Chesterton sees this. He understands that the thing which is blocking all progress today is this hopeless pessimism "which whispers in a million ears that things are not good enough to be worth improving," and he sets out to heal the foul disease. He does it because he is in passionate love with the universe, seeing light in the darkest places, beauty in the ugliest spots, and good in the meanest things. He has hope, unlimited faith in human progress, because he loves men, and his mission is to make others love all men and all things, knowing that when once they love things, they will work for their improvement.

All that Chesterton has written is an exposition of this principle. He wrote his "Defendant" because "for the mind and eyes of the average man this world is as lost as Eden and as sunken

as Atlantis. There runs a strange law through the length of human history — that men are continually tending to undervalue their environment, to undervalue their happiness, to undervalue themselves. The great sin of mankind, the sin typified by the fall of Adam, is the tendency, not towards pride, but towards this weird and horrible humility." This has been the complaint of all the prophets from Isaiah down. "They have been indignant, not about the badness of existence, but about the slowness of men in realizing its goodness." Man's fatal mistake is in labeling the good bad. To illustrate: Man persists in calling the knife



GILBERT K. CHESTERTON

ground for hope. Bernard Shaw, in "Philanderer," and "Man and Superman," hates the institution of marriage because he sees in it only an ugly artificial barrier to the production of his Superman, and he comes to a gloomily morose acceptance of marriage as a necessary evil, but passes on to the complaint against the "fundamental arrangement of which marriage is an outcome." From his quarrel with an institution he passes to a quarrel with the universe, which to him is dark and ugly. He sees no progress, nor any possibility of progress, because there is nothing in the world he can love, nothing worth loving. In this murky pessimism Shaw and all his kind writhe like Dante's Lucifer in the bottom of the pit of hell where all is gloomy and grotesque — writhe because they see nothing which gives them hope for escape.

which cuts clumsily a bad knife. But it is not; it is simply a knife not good enough for us. It would have been a miracle in the stone age. We declare a civilization bad when all we mean is that it is not good enough for us. We declare the great mass of history bad, "not because it is bad, but because we are better." This is an unfair principle. Ivory is not so white as snow, but all the snow of the Arctic regions could not make ivory black. Now, says Chesterton, it is "unfair that humanity should be engaged perpetually in calling all those things bad which have been good enough to make other things better, in everlasting kicking down the ladder by which it has climbed. It has appeared to me that progress should be something else besides a continual parricide; therefore I have investigated the dust-heaps of

humanity, and found a treasure in all of them. I have found that humanity is not incidentally engaged, but eternally and systematically engaged, in throwing gold into the gutter and diamonds into the sea ; " and he wrote his " Defendant " to help humanity rediscover these diamonds and nuggets of gold.

We take but one illustration out of this book. His defence of the literature of nonsense is the argument of a soul as fresh and unspoiled as that of the primitive woodsman, of one who loves to linger in the dim twilight of primal antiquity and imagine himself a hero or a " solar myth." He rebels against always living in a land of scientific definitions and laboratory demonstrations. Instead of regarding " a tree as an obvious thing, naturally and reasonably created for a giraffe to eat," he prefers to " consider it as a prodigious wave of the living soil sprawling up to the skies for no reason in particular that we take off our hats, to the astonishment of the park-keeper." This sense of wonder gets at the heart of things. " To draw out the soul of things with a syllogism is as impossible as to draw out Leviathan with a hook." Nonsense is faith, and only in awakening the sense of wonder do we find a true basis for spirituality. Thus religion and nonsense are inseparable. Without the latter the former will perish, because religion cannot live in the world of sensible things.

Chesterton is an

Enthusiastic Admirer of Browning,

and writes the best short biography, probably, of this much-misunderstood poet, because he finds Browning the best illustration of the principle for which he has been contending. A critic says of Browning's " Ring and the Book : " " The theme looked at dispassionately is unworthy of the monument in which it is entombed for eternity." To Chesterton, however, the monument is the very glory of the poem. " It is the greatest epic of the nineteenth century," he declares, " because it is the great epic of the enormous importance of small things." The great difference between this poem and all other great poems of similar length is that they are about " affairs commonly called important," while this poem " is about an affair commonly called contemptible." Homer shows us man's relation to heaven by " a great legend of love and war," in which appear some of the greatest warriors and the most beautiful women. Dante shows us the relation of man to heaven " by uncovering the very machinery of the spiritual universe and letting you hear the roaring of the mills of God." Browning reveals this relation of man to heaven " by telling you a story out of a dirty Italian book of criminal trials from

which " he selects " one of the meanest and most completely forgotten."

This is the key to the understanding of Browning. He is the prophet of the immense importance of the insignificant. He is possessed with the divine significance of trivialities. In a poor, sordid story he discovers the " infinities of spiritual good," and enables us to see the true riches of life.

Out of this method of thought grows Browning's philosophy which Chesterton summarizes by two phrases — " the imperfection of man," and " the imperfection of God." The pessimist is so exclusively concerned with human imperfections that these very imperfections become high mountains shutting everything else out from his mental horizon, as some dweller in an Alpine valley is denied a horizon by the granite walls about him. But Browning, in " Old Pictures in Florence," expresses very quaintly and beautifully the idea that some hope may always be based on deficiency itself; in other words, that in so far as man is a one-legged or a one-eyed creature, there is something about his appearance which indicates that he should have another leg and another eye." The very incompleteness of the world suggests that it must be completed, from which Browning implies that the incompleteness of life suggests its immortality.

Whether Chesterton has correctly interpreted Browning must be determined by the Browningites, if perchance they can agree among themselves; but that in " Robert Browning " Chesterton has interpreted himself, there can be no doubt. He finds in Browning a kindred spirit, one to whom existence " is a good thing which sometimes goes wrong," but which is nevertheless good, and no difference how bad it may become there is always " some window looking out on this essential excellence of things."

" Varied Types " is a studied attempt to call attention to those things which no other observer has seen. It is an attempt at a disillusionment of the traditional observer who has seen only one thing. Who but Chesterton would think of calling attention to the optimism of Byron, or the joy of St. Francis, or the virtue of Charles II.? Byron was one of those unfortunate natures which " demands for an adversary a dragon as big as the world," and he tried to deceive himself by imagining that all the world was his enemy; but in reality Byronism was only a revolt against artificiality. Men are never enthusiastic over a pessimist. They will not " light bonfires for the arrival of cholera," nor rejoice at the news of the failure of existence. Men to be popular must be optimistic about something, and the popularity of Byron and the Byronists " was founded not upon the fact that they blamed everything, but upon the fact that they praised

something. They heaped curses upon men, but they used man merely as a foil. The things they wished to praise by comparison were the energies of Nature."

The mistakes of those who dwell upon the pessimism of the ascetics, like St. Francis, arise from their failure to understand the nature of asceticism. Religious asceticism is the renunciation of all human joys for the attainment of one supreme joy. But asceticism is not confined to religion. " There is scientific asceticism, which asserts that truth is alone satisfying; there is aesthetic asceticism, which asserts that art is alone satisfying; there is amatory asceticism, which asserts that love is alone satisfying; there is even epicurean asceticism, which asserts that beer and skittles are alone satisfying." The thing which drove these old monks " mad with joy was the universe itself — the only thing really worthy of enjoyment." There are two parties in this world, one which sees only the dreadful night, hideous in its engulfing blackness, and which tries to forget the darkness in the light of bridal torches and artificial lamps; the other sees ahead the eternal light, and in impoverishing humility covers the eyes for a few years that they may enjoy the light forever. The old monks are the real optimists; they are drunk with a supernal joy. The revelers are the real pessimists, wallowing in their pleasures to forget the incalculable darkness.

Whether Chesterton will live as one of our literary characters, it is impossible at this early period of his career to predict. It seems certain that his method of writing must be changed if he is to hold our attention. The mind wearies of his constant paradox. While this method is well calculated to get our attention, it fails to hold it. The first half of the " Heretics " absorbs our attention, but the interest wanes until the last half of the book becomes wearisome — not because the thought is any less important, but because it is tiresome to see the same trick done over and over in the same way. Furthermore, on every page of his books one can read the fact that Chesterton is a literary journalist. This is sometimes to his advantage. No one except a journalist could have written his life of Browning. He plunges through the dust of dry fact which has almost blinded the general reader to the real Browning, and enables us by a few strokes of his pen to see the heart of this great poet. But this is sometimes his weakness as well as his strength. The essays in " Varied Types " bear evidence of having been written for a newspaper and written under pressure. There is no introduction to these essays. The writer plunges immediately into his subject, says a brilliant thing or two about

each character, and then passes to the next. It is not his aim to give a complete study of any one character, but to keep things moving. Thus the essays lack structural unity. They are not well balanced like the essays of Lowell. As has been said, "He is not verbose; his instinct is to express himself with much compactness. But it is too often the compactness of the extemporizing epigrammatist rather than

the deliberate artist." But whatever may be the permanent value of Chesterton as a critic of life, whatever may be his literary defects, he must be given the credit of doing a great service to contemporaneous literature by attracting attention from the paralyzing effect of the pessimism of a large school of writers and enabling us to see that the universe was created "good."

Jamaica Plain, Mass.

The Canadian General Conference---I

A Forecast

"NEWMAN."

CANADIAN METHODISM is now looking forward with great interest to the General Conference, which assembles, Sept. 12, in St. James' Church, Montreal. It is quite appropriate that the meeting should take place in this magnificent edifice which was saved from coming under the auctioneer's hammer by the efforts of the whole church. The enormous-burden of debt which the congregation carried heroically for some years has been reduced to a moderate amount that can easily be handled. With a live preacher in the pulpit in the person of Dr. W. R. Young, and probably the largest regular Methodist congregation on the continent, the church is now enjoying great prosperity, and exercising a wide influence for Protestantism in the Catholic city of Montreal.

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The statistical reports which will be presented at this Conference are of a gratifying character, indicating decided progress. The present membership of the Methodist Church in Canada is 317,717, which is an increase for the quadrennium of 25,822. The increase for the past year has been almost equal to that of the three previous years combined. Missionary givings have shown an upward trend for each of the four years, the total increase amounting to nearly \$100,000.

The Young People's Societies have 5,000 more members than last year, and have contributed \$42,000 to missions, which is an increase of \$5,000. The Sunday-school force of the church is 323,729 — an increase of 13,000 for the quadrennium.

* * *

The General Conference consists of 264 delegates, comprising ministers and laymen in equal numbers, who are elected by the twelve Annual Conferences, the ratio being one for every twelve members. Half of those who will go to Montreal have never been members of the General Conference before. Of course, certain prominent men will naturally be elected every time; but there is a decided tendency on the part of the Annual Conferences to divide the honor and responsibility of attendance at the chief court of the church among the younger ministers and laymen.

* * *

The presiding officer of the General Conference will be Rev. Dr. Carman, General Superintendent, who is almost without a peer as an administrator. Day

after day, during the tedious sessions of the gathering, he holds the reins of authority, and directs affairs in a masterly manner. It is very seldom indeed that there is any tangle in the business when this capable old general is in the chair. He is now 73 years of age, but shows little evidence of decrepitude. Since the middle of last April he has traveled about twenty-five thousand miles, having visited Japan, British Columbia, New Brunswick, and Nova Scotia. The clerk of a large summer hotel at which Dr. Carman recently stayed for a few days declared that there was not a man in the house who got up earlier or walked more miles than the aged General Superintendent. He scarcely ever takes a street car, and seldom patronizes an elevator. Four years ago he was elected for a term of eight years, so that he will remain in office for another quadrennium.

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All other General Conference officers are subject to re-election or retirement. Probably most of them will be continued in their present positions. One of the Annual Conferences has sent up a memorial asking that the office of General Secretary of Education be abolished, but this will scarcely meet with favor. The excellent work done by Rev. Dr. Potts, and the importance of the cause he represents, will doubtless lead to the continuance of his office, and the tendency is to give more, and not less, attention to education.

The genial and efficient treasurer of the Superannuation Fund, Rev. Dr. Griffin, is practically sure of re-election. In his jovial way he informed the Annual Conferences that there were several matters of importance to which he intended to give attention "during the next four years," and the brethren seem inclined to give him the opportunity.

The book steward, also, will remain in office for another term. No one would think of contesting the office with Rev. Dr. Briggs, who has made such a success in handling the Methodist Book and Publishing House.

The Sunday-school and Epworth League interests have been looked after in one department, but it is felt that the work and responsibility are too great for one man, so that a minister will very likely be set apart to give attention exclusively to Sunday-school matters, and another to give his entire time to the Epworth League.

The Class-leaders' Association of Toronto is sending up a memorial asking for the appointment of a "general secretary of class-meetings," but the chances are rather slim for this proposal being carried.

A new editor will have to be chosen for the *Christian Guardian*, to take the place of Rev. G. J. Bond, who resigned some months ago. Several names are mentioned for this place, but it is uncertain who will be the choice.

Rev. James Henderson, D. D., who has been associate missionary secretary for the past eight years, will retire to take the pastorate of the Dominion Methodist Church, Ottawa. It is expected that a young minister who is a first-class speaker will be selected to take this position.

Rev. T. Albert Moore, one of the secretaries of the Lord's Day Alliance, will probably be made secretary of the General Conference.

* * *

Of course the Church Union question will receive careful attention at this gathering. The negotiations for the organic union of the Methodist, Presbyterian and Congregational Churches of Canada have already been outlined in these pages. The General Assembly of the Presbyterian Church, which met in June, passed a resolution by a large majority, approving of the scheme in a general way, and authorizing its representatives to proceed with further conferences with the other bodies. It is almost certain that the Methodist General Conference will take similar action. The real and deciding test will come when the proposal is submitted to the individual boards and congregations for their approval or rejection. Judging from letters recently appearing in the Presbyterian press, considerable opposition is developing to the union in that denomination, but how widespread or decided it may be, remains to be seen. The sentiment in the Methodist Church is undoubtedly largely in favor of union.

* * *

No matter what may be on the program, we always look for a discussion on the famous "foot note" relating to amusements, etc. At every General Conference there is a decided increase in the number who vote for striking out this objectionable feature, but the conservative element always triumphs, and the note remains. Almost everybody admits that it was a great mistake to insert such a clause in the Discipline, but many seem unwilling to touch it, fearing that its elimination would be regarded as the opening door of license. Others feel very strongly that Methodists ought to be governed by principles rather than by rules. The whole question of the "Rules of the Society" will be considered, and a proposal will be made to recast them in modern form, removing some objectionable and obsolete forms of expression. Possibly in the operation the "foot note" may be "electrocuted," but it is very doubtful.

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The warmest discussion of the Conference will probably take place on the question of the "time limit." At the present no member can remain on a circuit longer than four years, but there is an agitation, originating principally in the Western Conferences, for the removal of the time limit, and several important churches,

whose pastors are in their fourth year, are awaiting the action of General Conference, in the hope that they may be able to retain their ministers for a more extended term. The change will scarcely be made just now, as many of the leading men of the church are not altogether satisfied that the experiment in the Methodist Episcopal Church has been an unqualified success. They would like the opportunity of observing the working of the plan for a few years longer. Some, however, of the younger ministers and laymen will put up a big fight for the abolition of the time limit.

Special attention will doubtless be given to plans of aggressive missionary and evangelistic enterprise, and it is expected that the Conference will give a great impetus to all departments of church work.

"AWAY DOWN EAST"

REV. JAMES MUDGE, D. D.

A SONG, quite popular many years ago, rehearsed the difficulty experienced by a traveler who sought to locate the exact position of "Down East," for wherever he went they told him it was further on. But it will hardly be questioned that

St. John's, Newfoundland,

so far as this continent goes, must be considered the most worthy of that appellation. I had an exceedingly pleasant time there. The view from Signal Hill, situated at the wonderful harbor entrance, is alone worth a long journey. On the visitors' register there, in the handsome stone tower erected in 1897 "to serve as a perpetual memorial of the 60th year of the glorious reign of Victoria, Queen and Empress, and in commemoration of the 400th anniversary of the discovery of Newfoundland by John Cabot," I found that the only Boston visitor preceding me, during some weeks, was one who put down her occupation as "lumberwoman." Another name recorded just a few days previously was, "Grey, Governor General, Canada." And under it some one had written: "Alone he came, alone he went, as good a man as God ever sent." Inquiry of the custodian showed that the Earl had actually walked all alone, one morning, from Government House in the city, a pretty long distance, vigorously climbed the lofty rocks, disdaining the more comfortable, circuitous road, and, after greatly enjoying the marvelous prospect, had returned similarly unattended. We count it distinctly to the credit of this distinguished representative of royalty that he chose to take his exercise and pleasure in this simple, primitive manner.

And of precisely the same genuine stuff we found the chief local representative of the King, Sir William McGregor, Governor of Newfoundland. He is absolutely without pretension or ostentation, a man of very high character, wide learning, and earnest religion. He has been Governor in New Guinea, Fiji, and Lagos, and everywhere a most cordial promoter of missions. In the extended interview which I was privileged to have with him he heartily praised missionaries, the Methodist ones especially, putting them above all others. The murder of James Chalmers in New

Guinea, he assured me, could never have occurred had he been still governor there at the time. It is men like this truly noble Scotch Presbyterian, going faithfully to the kirk each Sunday, caring not for cathedrals or formalities, who make England's colonies to prosper.

Decidedly honorable to St. John's, it seemed to me, was the fact that the only two statues anywhere to be discovered within its bounds were to commemorate men who had given their lives for others. Erected by public subscription — one in the centre of the principal park, and the other fronting the street before the Government House — are monuments to two young men. The first lost his life in a most gallant but unsuccessful endeavor to save from drowning two girls who had fallen through the ice. The other, having charge of an orphanage, contracted typhoid fever while nursing the orphan boys under his care. Similarly, in St. John, New Brunswick, I found the most prominent monument in the handsome gardens of King's Square, or park, in the very centre of the city, to be erected for a youth in the nineteenth year of his age, who lost his life while endeavoring to rescue another from drowning in Courtney Bay. On the Parliament grounds in Ottawa a similar event is likewise honored. The land which thus holds up for distinction deeds of unselfish service takes the right way to enoble the character of its citizens.

Methodism in St. John's I found to be very flourishing. It has gained some 9,000 in the last decade, closely treading on the heels of the Church of Rome and the Church of England, and, if the next census shall show a similar advance, it will stand first in numbers in the colony. It has had a strenuous fight against great odds, but has now must emphatically conquered the situation, and commands the respect of all. Many of the chief officials belong to its ranks. Its schools have been especially successful. Education in this colony is wholly in the hands of the churches, and the policy appears to work well on the whole. I visited the three chief Methodist churches of St. John's, preaching with pleasure in one of them. They are large, well located, and well filled. Gower St., especially, the mother church, founded nearly a century ago, is a very handsome structure, holding sixteen or eighteen hundred, and all its appointments are first-class. This and Centenary Church, St. John, N. B., all things considered, have no equals in New England.

In returning from St. John's I took the long railway ride across the island, 548 miles, a journey very comfortably made, but for the most part through a wild, desolate, uninhabited, uninteresting country. The "Topsail" mountains are unique — maintopsail, foretopsail, gafftopsail, mizzen topsail — singular granitic eminences springing from the level plateau, far inland yet named from the sea. Along the shores of Conception Bay and the Bay of Islands, also in the spacious Humber Valley, there is some fine scenery. But he who wishes to see the best scenery must take, as I did in going, the sea route along the southern coast from Point-aux-Basques to Placentia. As the guide-book well says, the whole coast is

"A Paradise for Artists."

It is exceedingly like the shores of Norway, and has no parallel on this side the Atlantic. Very romantic indeed are the fishing villages, such as Burin, Harbour Briton, Burgeo, Rose Blanche, La Toile, St. Jacques. Rugged in the extreme are the rocks, rising sheer from the sea to great heights, seamed and gashed and scarred and scored in their age-long battles with the elements. The terrific sculpture of the billows has left them in strange shapes. A marvelous panorama was presented as the good steamer sped along, not far from land, no two aspects alike, the mountains now wholly naked from top to bottom, now delightfully clothed with grass or trees. In some places were sloping banks, green and inviting; but more commonly they were grim and gaunt, stripped for the conflict with the sea. The colors were manifold — white, black, brown, gray and red. The little harbors, pond-like in their thoroughly protected placidity, are exceedingly picturesque. The small houses are planted among the rocks in a haphazard way, clinging to the cliffs wherever a foothold can be obtained. Every bit of soil is utilized. Little gardens painfully wrung from a reluctant nature can be seen far up the hillsides. Sheep and goats browse on steep precipices where a false step would pitch them into the waves long distances below. The hardy toilers wrest a scanty living from the waters, with hook and line, or trawls and weirs, a primitive people evidently, not sophisticated with an over-ripe civilization, patient, honest, religious. The churches are everywhere prominent, large, well kept and abundantly attended. As a rule the villages are all of a sort denominationally, now wholly Methodist, now wholly Roman Catholic, now wholly Church of England, as is the manifest tendency of the peculiar educational provisions.

I spent quite a number of days on the island of

Cape Breton

with much pleasure and profit, helped not a little by Rev. Joseph Seller, of North Sydney, chairman of the district. The Dominion Iron & Steel Company's works at Sydney well repaid a visit. They cover 400 acres of ground, wherein are thirty-five miles of railway track, and 3,000 men are employed. I found the entire process of manufacturing steel rails from iron ore to finished product intensely interesting, but no description can here be given. I also visited Glace Bay, where the Dominion Coal & Iron Co. employs 8,000 men, and explored somewhat the Caledonian Colliery, going down into the mine, where the excellent condition of the air and the many other provisions for the health, safety, and comfort of the men, are particularly manifest. They make high wages, live long, and are, as a rule, well contented.

The joy of the tourist in these parts is the

Bras d'Or Lakes.

I spent several days upon them with intense satisfaction, passing a most peaceful Sabbath at Whycocomagh, at the end of Little Bras d'Or, beyond more famous Baddek. It is at the latter place, near the entrance of the Bay, that one sees the splendid stone mansion of Prof. Graham

Bell, over which floats the American flag. Bras d'Or is supposed to mean arm of gold, and the French, who thus named it, did well. It is an arm of the sea, nearly fifty miles in length, golden under some aspects, and affording a vast variety of charming vistas, the white gypsum cliffs contrasting with the dark green of the overhanging spruce, and the lofty hills alternating with grassy slopes and rolling meadows, cultivated fields and lovely farms.

The third island of these parts, named after Prince Edward, is fittingly called the

Garden Province.

No one can ride or drive through it without being profoundly impressed with its fertility and prosperity. What one sees in other sections occasionally is here the rule — finely cultivated fields, the land wholly free from stones, the trees, either singly or in clumps, most picturesquely placed, the villages models of neatness, the farm-houses centres of thrift. The approaches to the island over the quiet waters of the Strait of Northumberland, in comfortable, capacious, swift-going steamers, favorably affect the visitor, and he must be hard to please who is not satisfied with Charlottetown and its surroundings. My own visit was made doubly delightful by the courtesies of the Rev. William Dobson, president of the Conference for this year and Canadian delegate to our last General Conference, and of Mr. J. T. Mellish, a very prominent and intelligent Methodist lawyer.

Of

New Brunswick

I was able to see (besides the territory covered in the run from Point du Chene westward to the sea) Fredericton, the capital, St. John, the city of the Loyalists, and the beautiful river that lies between. Of the river, with its many islands, bold bluffs, hill ranges, wide-sweeping stretches of fruitful valleys, there is less need to write in that many travelers have suitably sung its praises, some even comparing it favorably with the Hudson and the Rhine. The first half of the eighty-four miles covered by it between the two cities is well worthy of extremely high encomium, but the latter half falls off so wofully as to detract a good deal from the total impression. Many of the villages on the banks interest the sight-seer. Of Maugerville, the first English settlement in New Brunswick (1763), it is recorded (to its credit) that in 1776 the majority of the inhabitants declared in favor of the colonies and against Great Britain — a declaration, the guide-book, with quiet humor, remarks, "that entailed no serious consequences, even to themselves."

Fredericton, with its very handsome Parliament building, its cathedral, its university, its old cemetery, its park along the river bank, its two long bridges, and other attractions, I was pleased to visit. In the cemetery, on a marble tablet embedded in a huge pile of stones, prominently appears this rather singular inscription: "Across this Flat Lyeth British Soldiers, who died at Fredericton between 1784 and 1900." In the large Methodist Church, on the corner of King and Carleton Sts., whose tall spire is surmounted by a hand pointing heavenward, I was glad to read, on a mural memorial marble tablet beside

the pulpit, the following: "In memory of the Hon. Lemuel Allan Wilmet, D. C. L., born Jan. 31, 1809, died May 20, 1878. For forty-three years the deceased was a devoted member of the Fredericton Methodist Church, during the greater part of which period he held the offices of superintendent of Sunday-school, class-leader, trustee, and leader of the choir. He successfully occupied the positions of attorney general and judge of the Supreme Court, and was the first Provincialist elevated to the lieutenant governorship of his native province." It is such laymen as these that have had much to do with making Methodism in Canada the power that it is.

St. John, with its handsome public buildings, its magnificent harbor, its "reversible falls" (which are, more strictly speaking, rapids at the mouth of the river that flow in different directions at different stages of the tide which has so enormous a rise and fall), its Rockwood Park, its many fine churches, and other excellences, has been often described, and must not detain us here, though I was glad to be detained by it two or three days on my way home from the regions beyond. I heard an excellent sermon from Rev. Mr. Campbell at the elegant Queen Square Methodist Church, and regretted the absence from the city of Dr. Howard Sprague, pastor of the still more sumptuous Centenary, whose magnificent organ, rich, stained-glass windows of mammoth proportions, and cathedral-like height, together with other great features, convince the visitor that New Brunswick Methodism is very flourishing.

Nova Scotia

it was my pleasure to traverse east, west, north, and south, from Yarmouth to Mulgrave, and from Pictou to Chester. It should have a whole, long letter to itself. Many letters could not sufficiently set forth its attractions. My note-book is full, but very little of its contents can here be transcribed or even indicated. I was glad to be present at the Halifax Methodist Preachers' Meeting held in one of the rooms of the large Brunswick St. Church, and give it some greetings from Boston. I was glad to make the acquaintance of Editor McLean of the *Wesleyan*, who spared no pains to make me feel at home in the Garrison City. I was glad to see the grave of William Black, who is buried just beside the rear door of the Grafton St. Methodist Church, he and his wife Mary, and his son Samuel. Three plain slab stones, leaning against the grassy bank, commemorate their virtues. Although he was the apostle of Methodism in the eastern British provinces, chief founder of the denomination in all this region, the brief inscription on the tombstone, very singularly, gives no indication of it, but simply says that "for upwards of fifty years he was engaged in the Gospel ministry," not specifying where.

The scenic beauties of Nova Scotia are very, very great. Chester on the Atlantic coast, at the head of Mahone Bay (which is said to have 365 islands), fifty miles from Halifax, I am disposed to put first for beauty. But Digby on the Annapolis basin runs it a close second, and is easier of access. Few places anywhere can surpass in loveliness the Gaspereau Valley as

seen from Wolfville, and the Annapolis Valley, with its multitudinous apple orchards, has a richness all its own. The Victoria Park at Truro, where the natural beauties of a long high gorge down which, between heavily-wooded sides, plunges, over the rocks, a rollicking stream, have been utilized to the utmost, leaves a delightful memory. So does Point Pleasant Park at Halifax, and the superb Public Garden of that city, and the wondrous view from the citadel.

Of mingled scenic and historic interest are

Annapolis Royal and Grand Pré.

I spent a full day at each with most satisfactory results. How sharply the long struggle of France and England for this continent is brought to mind as one looks out on the now peaceful river from the old fort at Annapolis, so many times the centre of fiercest conflict. It was there was founded, in 1604, the first settlement of Europeans, north of the Gulf of Mexico, by Lieut.-Gen. Timothé Pierre Du Guast, Sieur De Monts, "the pioneer of civilization in North America." The handsome monument, reverently erected to him by the Government of Canada in 1904, marks one of the crucial spots of history. The relics of the old Acadian settlement at Grand Pré, near the railway station, are evidently genuine. Corpses have been dug up in recent years in that old Acadian burying-ground. The eight very ancient willows loudly speak. The site of the old chapel, the priest's house, and the officers' quarters at the expulsion of 1755, are quite distinctly marked. Still more impressive, in a way, is the mouth of the Gaspereau River at Horton Landing, a mile or so away, where the refugees really embarked in the ships that, resting quietly on the red mud, waited for the incoming tide. Evangeline Beach, two miles away across the diked meadows or marshes, looking out across the Minas Basin to Blomidon, has become quite a resort, and fifteen or twenty cottages adorn the shore. A pretty little Methodist church is near it, and the only church in Grand Pré is Methodist — a startling change indeed from the ancient years when the good priest, Father Felician, shepherded his flock on these shores.

I did not visit the American consulate at any point in my journey. It seemed very difficult, hardly possible, to realize, in spite of the customs challenge at the frontier and the Union Jack in place of the Stars and Stripes, that I was in what might be called a foreign country. The peoples are practically one. Canada is not likely to become organically a part of the United States. Its steadily increasing greatness and (now that its West is opening up so marvelously) its rapid expansion forbid this. Each country is big enough by itself, and better by itself. But, united so closely as it is, of necessity, in many ways, with America, it must serve a most beneficent end in cementing even more firmly the bonds between the British Empire and the great Republic. For all most practical and helpful purposes we English-speaking peoples are already one nation, and destined, in God's providence, ever more compactly and gloriously joined, to rule the world in righteousness.

Jamaica Plain, Mass.

THE FAMILY DEPARTMENT

Thoughts for the Thoughtful

Selections from "Varied Types," by G. K. Chesterton

Tennyson

Tennyson belonged undoubtedly to a period from which we are divided; the period in which men had queer ideas of the antagonism of science and religion; the period in which the Missing Link was really missing. But his hold upon the old realities of existence never wavered; he was the apostle of the sanctity of laws, of the sanctity of customs; above all, like every poet, he was the apostle of the sanctity of words.

Elizabeth Barrett Browning

Mrs. Browning was a great poet, and not, as is idly and vulgarly supposed, only a great poetess. The word poetess is bad English, and it conveys a particularly bad compliment. Nothing is more remarkable about Mrs. Browning's work than the absence of that trite and namby-pamby elegance which the last two centuries demanded from lady writers. Wherever her verse is bad it is bad from some extravagance of imagery, some violence of comparison, some kind of debauch of cleverness. Her nonsense never arises from weakness, but from a confusion of powers. If the phrase explain itself, she is far more a great poet than she is a good one. . . . Almost all great poets rant, from Shakespeare downwards. Mrs. Browning was Elizabethan in her luxuriance and her audacity, and the gigantic scale of her wit. We often feel with her as we feel with Shakespeare, that she would have done better with half as much talent.

Tolstoy

The work of Tolstoy represents the reassertion of a certain awful common sense which characterized the most extreme utterances of Christ. It is true that we cannot turn the cheek to the smiter; it is true that we cannot give our cloak to the robber; civilization is too complicated, too vain-glorious, too emotional. The robber would brag, and we should blush; in other words, the robber and we are alike sentimentalists. The command of Christ is impossible, but it is not insane; it is rather sanity preached to a planet of lunatics. If the whole world was suddenly stricken with a sense of humor it would find itself mechanically fulfilling the Sermon on the Mount. It is not the plain facts of the world which stand in the way of that consummation, but its passions of vanity and self-advertisement and morbid sensibility. It is true that we cannot turn the cheek to the smiter, and the sole and sufficient reason is that we have not the pluck. Tolstoy and his followers have shown that they have the pluck, and even if we think they are mistaken, by this sign they conquer. Their theory has the strength of an utterly consistent thing.

Charlotte Brontë

Charlotte Brontë electrified the world by showing that an infinitely older and more elemental truth could be conveyed by a

novel in which no person, good or bad, had any manners at all. Her work represents the first great assertion that the humdrum life of modern civilization is a disguise as tawdry and deceptive as the costume of a *bal masqué*. She showed that abysses may exist inside a governess and eternities inside a manufacturer; her heroine is the commonplace spinster, with the dress of merino and the soul of flame. It is significant to notice that Charlotte Brontë, following consciously or unconsciously the great trend of her genius, was the first to take away from the heroine not only the artificial gold and diamonds of wealth and fashion, but even the natural gold and diamonds of physical beauty and grace. Instinctively she felt that the whole of the exterior must be made ugly that the whole of the interior might be made sublime. She chose the ugliest of women in the ugliest of centuries, and revealed within them all the hells and heavens of Dante.

Ruskin

Ruskin was the last of the prophets. With him vanishes the secret of that early Victorian simplicity which gave a man the courage to mount a pulpit above the head of his fellows. Many elements, good and bad, have destroyed it; humility as well as fear, camaraderie as well as skepticism, have bred in us a desire to give our advice lightly and persuasively, to mask our morality, to whisper a word and glide away. The contrast was in some degree typified in the House of Commons under the last leadership of Mr. Gladstone: the old order with its fist on the box, and the new order with its feet on the table. Doubtless the wine of that prophecy was too strong even for the strong heads that carried it. It made Ruskin capricious and despotic, Tennyson lonely and whimsical, Carlyle harsh to the point of hatred, and Kingsley often rabid to the ruin of logic and charity. One alone of that race of giants, the greatest and most neglected, was sober after the cup. No mission, no frustration, could touch with hysteria the humanity of Robert Browning.

Queen Victoria

This daring idea that a healthy human being, when thrilled by all the trumpets of a great trust, would rise to the situation, has often been tested, but never with such complete success as in the case of our dead Queen. On her was piled the crushing load of a vast and mystical tradition, and she stood up straight under it. Heralds proclaimed her as the anointed of God, and it did not seem presumptuous. Brave men died in thousands shouting her name, and it did not seem unnatural. No mere intellect, no mere worldly success, could, in this age of bold inquiry, have sustained that tremendous claim; long ago we should have stricken Caesar and dethroned Napoleon. But these glories and these sacrifices did not seem too much to celebrate a hard-

working human nature; they were possible because at the heart of our empire was nothing but a defiant humility. If the Queen had stood for any novel or fantastic imperial claims, the whole would have seemed a nightmare; the whole was successful because she stood, and no one could deny that she stood, for the humblest, the shortest and the most indestructible of human gospels, that when all troubles and troublemongers have had their say, our work can be done till sunset, our life can be lived till death.

St. Francis

To most people there is a fascinating inconsistency in the position of St. Francis. He expressed in loftier and bolder language than any earthly thinker the conception that laughter is as divine as tears. He called his monks the mountebanks of God. He never forgot to take pleasure in a bird as it flashed past him, or a drop of water as it fell from his finger; he was, perhaps, the happiest of the sons of men. Yet this man undoubtedly founded his whole polity on the negation of what we think the most imperious necessities; in his three vows of poverty, chastity, and obedience, he denied to himself and those he loved most, property, love, and liberty. Why was it that the most large-hearted and poetic spirits in that age found their most congenial atmosphere in these awful renunciations? Why did he who loved where all men were blind, seek to blind himself where all men loved? Why was he a monk, and not a troubadour? These questions are far too large to be answered fully here, but in any life of Francis they ought at least to have been asked; we have a suspicion that if they were answered, we should suddenly find that much of the enigma of this sullen time of ours was answered also.

Carlyle

Carlyle startled men by attacking not arguments, but assumptions. He simply brushed aside all the matters which the men of the nineteenth century held to be incontrovertible, and appealed directly to the very different class of matters which they knew to be true. He induced men to study less the truth of their reasoning, and more the truth of the assumptions upon which they reasoned. Even where his view was not the highest truth, it was always a refreshing and beneficent heresy. He denied every one of the postulates upon which the age of reason based itself. He denied the theory of progress which assumed that we must be better off than the people of the twelfth century. Whether we were better than the people of the twelfth century, according to him, depended entirely upon whether we chose or deserved to be. He denied every type and species of prop or association or support which threw the responsibility upon civilization or society, or anything but the individual conscience. He has often been called a prophet. The real ground of the truth of this phrase is often neglected. Since the last era of purely religious litera-

ture, the era of English Puritanism, there has been no writer in whose eyes the soul stood so much alone.

Stevenson

The fact is, that the whole mass of Stevenson's spiritual and intellectual virtues have been partly frustrated by one additional virtue—that of artistic dexterity. If he had chalked up his great message on a wall, like Walt Whitman, in large and straggling letters, it would have startled men like a blasphemy. But he wrote his light-headed paradoxes in so flowing a copy-book hand that every one supposed they must be copy-book sentiments. He suffered from his versatility, not, as is loosely said, by not doing every department well enough, but by doing every department too well.

BY THE WAYSIDE

CORA A. MATSON DOLSON.

Along a dusty stretch of road,
One summer afternoon, I strode,
And thought: "How desolate and drear
This highway, and the prospect here!"
When, suddenly, I chanced to come
Upon white everlasting bloom;
I paused beside that old-time flower—
Unknown to city plot or bower—
And wandered back, through barring
years,
Beyond their waste of hopes and tears,
Till, where a brook steals to a glen,
I kissed my true love's lips again.

Floridaville, N. Y.

MOTHER'S OUTING

"MARLOWE."

SHE was an alert, cheery-looking little old woman, with the marks of years of honest toil manifested in her calloused hands and twisted fingers as well as in her rounded shoulders. But she had a bright eye and a winning smile. She was on a railroad train, and had said to a lady sitting behind her that she liked to "get to talking with folks" when she was on the cars because it made the ride seem shorter, and she had never liked riding on the cars.

"I reckon likely that you have been on your vacation?" she said to the lady.

"Yes, I have," was the reply.

"Have a nice time?"

"Very nice indeed. Are you returning from a vacation?"

"Yes, I am. I've been away two months. That's the longest I ever was away from home in my life, and I feel real anxious to get back and see to things in my little house. One of my near neighbors has been kind o' keeping her eye on things, but I want to get back and do my fall preserving and housecleaning."

"Have you had a pleasant outing?"

"Yes, it was real pleasant in most ways, and yet it wasn't just what I reckoned it would be when I left home.

You see, I went first to my oldest son's home to stay a couple of weeks, and the day I got there his boy of fifteen years come down with scarlet fever, and as I'd nursed my own six children through scarlet fever and knew just what to do, I had them turn Henry—that is my grandson's name—right over to me, and I took care of him all by myself for three weeks. Of course it didn't give me any chance to rest or visit, but then I was real glad to be useful; and wasn't it lucky that I got there just in time to take care of him?"

"Lucky for him, I am sure," replied the lady.

"Yes, so it was, for I brought him around all right, and you know that disease often leaves such bad results. Well, from my son's home I went to the home of my daughter Ellen, forty miles away, and I found her sick in bed, and her with five children to be looked after, and her husband not able to hire help excepting to have some of the rough work done. Ellen was flat on her back ten days of the first two weeks I was there, and I tell you I had my hands full. Her oldest daughter, eighteen years old, had planned all spring to visit a friend fifty miles away all that month, and she was in the dumps when I got there because she would have to give up her visit on account of her mother being sick; but I said to her, says I: 'You go right along, dearie. Grandma will see to your ma and to the cooking and other work;' and I tell you, she was glad to go. And wasn't it lucky that I got there in time to keep her from having her trip spoiled and losing her outing?"

"It was lucky for her, I am sure."

"Well, I stayed with Ellen until she was on her feet, and then I did a lot of sewing for her, and then I went to see my daughter Mary in the next county, and the very day I got there a telegram come saying that her oldest son out West was very sick, and his father and mother must come right on if they wanted to see him again. Of course they set right off, and Mary said half a dozen times that it was so lucky I come just as I did to take her place in the house, and that she would feel so much better about going now that I was there to see to things and to care for the three children and an old uncle of her husband's who lived with them. I tell you, I had my hands full doing it. My grandson out West took a turn for the better, and at the end of three weeks his pa and ma brought him home. I don't know as I ever put in three busier weeks than I did before they got back. I was about tuckered out, and yet I felt thankful that I could be there where I was needed so much.

"Then I went to visit my youngest son, and I tell you I had a chance to be

useful there; for two days after I got there, his horse ran away with him and broke his right leg in two places and bruised him up dreadfully. His wife is one of those nervous kind of women who are no use in a sick room, and Robert, my son, said so many times that he was so glad I was there to do for him. The doctor said I was a born nurse, and I tell you I had a chance to prove that I was before I got Robert up, for a kind of a slow fever set in, and he did suffer dreadfully. I was up night and day with him, and he said himself that he didn't know how he ever would have pulled through but for mother.

"So that's the way I put in my outing. It wasn't what I expected when I left home, but still I'm thankful I was on hand when I was needed so much. I feel so sort o' fagged out that I don't know but I'll go to bed for three or four days when I get home, and just lay there and rest up after my outing."

When Marian Traveled Alone

"COUSIN MORRIS, will you do something for me, please?"

The senior member of the law firm of Woodell & Brown glanced from his office desk to the innocent, eager face.

"Sit down, Marian," he answered, smiling.

"I shall have to tell you the whole story," she began, breathlessly. "You know I came home alone from my New York visit? Well, a man had the other half of my section—a fine, scholarly-looking man about your age—and when we were delayed by that wreck—ten hours late, you know—he saw I was nervous, and he was so kind about sending my telegram to mother, and everything, that I just couldn't help letting him talk to me."

"He was a New York lawyer, Richard Ferry, going to Kansas City on a business trip, and he mentioned knowing the Chipendales here in Chicago. Of course that reassured me, and, Morris, you can't think how well acquainted we got in one day! It was the strangest experience. He told me the story of his whole life—childhood home, school-days, college experiences, everything! He's so much older, and he knows so much more than I, it seemed strange he should think I was worth talking to, but he did, and, Morris, to show you the kind of man he is, he quoted a lot from Wordsworth's 'Ode to Immortality,' and from Lowell's 'Vision of Sir Launfal,' too. And oh, I wish you could have heard how beautifully he spoke of his mother!"

"Well, what happened next?" Morris Woodell asked, indulgently.

"He went on to Kansas City, and—please don't smile—he wrote to me that in the few hours we had spent together I had given him back ideals he thought were lost forever. He asked me to send him a line at his Kansas City hotel, and—well, I did it before I told mother. She didn't like it, because she doesn't trust my judgment. She can't realize that I'm eighteen, you see. This morning I had another note,

saying he was passing through Chicago today on his way back to New York, and wouldn't I meet him for luncheon at the Atlantic Hotel."

The indulgence suddenly vanished from Woodell's manner.

"Wait, Morris! I'm sure he didn't mean any disrespect. He's just unconventional."

"Is he married?"

"Why—no."

"Told you he wasn't?"

"He told me so much he couldn't have helped telling that if it had been so, and, Morris, this is what I want: Won't you go over to the hotel and bring him to luncheon with you and me? That would be proper, and you could see yourself how nice he is, and if you were in it I'd dare tell mother when I went home. I haven't told her of this morning's note for fear it would prejudice her. She thinks I'm down-town shopping. Please, Morris!"

Woodell shook his head. Then with a sudden thought he turned to his desk telephone and called Tom Chippendale.

The answer came promptly: "Ferry of New York? Well, not intimately. Just at the club. Brilliant fellow, but mighty vain of his conquests over the other sex. Oh, yes, wife and two children living out in Kansas City. No, domestic life isn't just in his line, I fancy. Glad to serve you, Woodell. Good-by!"

Woodell hung up the receiver and repeated the words to his cousin, but he generously dropped his eyes while he waited for the answer. It came at last.

Hurt, chagrined, forcing back the tears, she said, under her breath, "Oh, I'll never trust any one again!"

"I hope you will, Marian," said Morris Woodell, gravely. "I hope you'll trust one person a great deal more—your mother." — *Youth's Companion*.

The Clerk with a Conscience

I WAS in one of Boston's largest dry goods stores the other day. In my hand was a sample of a certain piece of black dress goods, which I wished to procure. The friend who was with me also wished to purchase black dress goods; so we decided to look for hers first, since I already knew what I wanted.

After trying in vain to receive courteous attention from two different clerks, one of whom was busy with a box of samples, and the other with invisible specks on his coat, we turned to a third clerk, rather timidly, for we were not sure of the reception we would receive.

He was making out a sale slip, but he turned at once. "Certainly, madam, I have just what you want. I will wait on you in a moment."

His tone was so different from what we had come to expect, that we would willingly have waited half an hour for him to finish what he was doing. In a few seconds, however, he was at leisure, and piece after piece of dress goods was displayed for our inspection.

My friend made her selection, and then I showed him my sample. At once he glanced at the slits cut in the sides of the tiny piece of goods.

"That isn't one of my samples," he remarked. "I will ask the clerk who mailed this sample to wait on you."



THREE BLIND GIRLS AND TWO RESCUED GIRLS

REBECCA McCABE ORPHANAGE

ELIZABETH FISHER BREWSTER.

Supt. of Orphanage.

THE friends of the orphanage will rejoice with us that Dr. Klopsch has come to our aid in the care of our large orphanage family. He has, in behalf of the *Christian Herald*, adopted fifty of our boys, and pledged their support for three years. This is greatly appreciated, coming as it does in the midst of the noble relief work in famine-stricken Japan. We still have one hundred other children to be cared for by loyal friends in our own church. You see we will need the help of all our former patrons and many new ones beside.

The unwelcome girl babies are still left to our care from time to time, and the blind left at our gate; and then the most important are the Christian orphans. Fifteen dollars will support one of these children one year. Three hundred dollars added to our endowment fund will enable us to care for one after another of these little ones for whom Christ died and but for our help would perish.

We desire to raise a good large endowment fund in the centenary year of Christian missions in China. Pray and begin to plan for helping the orphanage endowment either in cash gifts, on the annuity plan, or in your will. Send all gifts to the Mission Rooms, New York. For further information write to the superintendent.

Hing-hua, China, via Foochow.

"But I don't want any other clerk to wait on me," I responded, hastily, fearing that my sample might have come originally from one of the discourteous clerks whom we first encountered. "I want you to have this sale."

"If you had asked for goods of that quality, width and price, without showing me the sample, I could have found it for you at once," he replied with a smile; "but now this sale belongs to the clerk who sent out the sample."

"Then I won't give you this sample to hunt it up by," wishing to see whether I could carry my point. "No one knows except my friend that you have seen it," and I proceeded to tuck it away in my purse.

"But I know that I have seen it, and my conscience knows it;" and he laughingly laid his hand on his heart as he turned to look for the other clerk.

In a moment he returned. The other clerk was at lunch. What a sigh of relief we gave!

"I will make out the sale and turn it over to him when he comes in," our salesman said, displaying the shining black folds of the goods I desired.

As he made out his sale slip, crediting the goods to "the office," instead of to his own number, I could not but admire

the fine quality of that man's honesty. In a matter where no one would have been the wiser, he was true to himself. He did as he would have been done by. And in making future purchases in that department, I shall always look for my "clerk with a conscience." — ELLEN T. MAYNARD, in *Christian Endeavor World*.

How to Drink Milk

WE live by digesting and assimilating food, and not merely by eating it. Milk as food builds up and forms body tissues and fluids, and repairs waste. When taken slightly in excess the unused portion, mostly butter fat, is stored in the system for future use. As is well known, fluid milk and vichy is a wholesome drink for many who cannot assimilate milk alone. A pinch or two of salt in a glass of milk will produce a similar result. It aids in the easier digestion of the curds as formed in the stomach prior to digestion. It is wise for the possessor of a weak stomach to sip a glass of milk slowly, instead of drinking it hurriedly. The larger the quantity of milk taken at one draught, the greater the difficulty of its digestion. It may not be generally understood that hot milk taken into the system is almost immediately absorbed. It is

stimulating, without reaction. — *Leslie's Weekly.*

THE THREE

Mary of Nazareth, loving and kind,
The mission of Him she bore divined
Vaguely and dim, with a wondering mind.

Mary of Bethany, gentle and fair,
Gave Him what cheer her home could
spare,
And smiled with the peace of quiet
prayer.

Soiled with the dust of the gazing street,
Stealing in where He sat at meat,
Mary the Magdalen kissed His feet.

Mary the virgin marveled with fear,
Mary the listener lent Him her ear,
But Mary the prodigal faltered near —

Tho' wonder and loathing filled the place,
And Simon counted her touch disgrace,
She bent o'er the Master her tear-stained
face —

And her wealth of warm, dark hair, un-
bound,
About His feet she wound and wound —
Her sobbing was the only sound.

Mary the hostess made Him her guest,
He had lain on Mary the mother's breast,
But the Magdalen's gift was costliest :

She brought her past, its bliss and
shame,
Strange sins, wild memories fierce as
flame —

And in her tears was washed from blame !
One sat with patient joy at His side,
One stood by the Roman cross where He
died,
One gave herself and her broken pride.

— FREDERIC LAWRENCE KNOWLES, in
“Love Triumphant.”

Do Not Worry

PEOPLE, as well as seeds, get too crowded. One thing chokes out another in our lives, and too often it is the best that gets choked out. We are living so fast, we have so much to do, so many interests. As some one, feeling the disadvantage of this hurry, said, “I am in danger of being jostled out of my spirituality.” It is a real danger, and one that threatens us all in our rushing life, in these days. Cares, worries, distractions, seem to grow in our hearts as naturally as weeds do in a garden. Some people think worries quite harmless, but Christ spoke very strongly against them as most potent for evil in our lives, in the way of crowding out the good. He warned us strongly against all anxiety. He said plainly that it can add nothing to our stature, possessions or success, but, instead, does us harm and grieves our Heavenly Father, who all the while is caring for us.

There are two things, at least, about which we should never worry: First, the things we can't help. If we can't help them, worrying is certainly most foolish and useless. Secondly, the things we can help. If we can help them, let us set about it, and not weaken our powers by worry. Weed your garden. Pluck up the smallest roots of worry. Yes, watch for their first appearance above the ground

and pluck them while they are small. Do not let them get a start, or they will crowd out all the beautiful things that ought to grow in your hearts.

“Rest in the Lord, and wait patiently for Him,” and there shall come a strength, a calm, a sweetness of soul altogether delightful. — *Selected.*

The Girl That Wasn't Wanted

KATE UPSON CLARK

CHAPTER XI

Bees, Hornets and a Runaway Horse

“WHAT is it? What do you mean?” gasped one after another, as they saw how frightened Marianna was and heard her impetuous words.

But as they looked, they needed no explanation. There stood little Val, apparently paralyzed with terror, while around his head and shoulders was a dark swarm, composed, as it seemed, of thousands of bees, wavering back and forth, rising and falling, with a fatal menace, over the darling of the family.

Marianna approached Val swiftly and fearlessly, but very quietly. Mr. Curry, on taking in the situation, had rushed forward to interfere and to call her back; but she motioned him so sternly and confidently not to come, that he groaned to himself and simply stood still and gazed after her.

With what seemed to the shocked beholders perfect foolhardiness, she lifted the alarmed child in her arms, and the bees were seen to be passing from him to her. In a black cloud they settled upon her waving light brown hair and all over her black wool gown. Then the agonized family saw her push Val away from her, and heard her tell him to run to his mother as fast as he could.

He came scampering over the rough pasture ground toward her, while Robert, in accordance with Marianna's directions, beat hard with a stone upon the tin pail.

Then Marianna walked deliberately up to a great hollow tree-trunk near the spot where Val had been standing, and calmly wiped the bees from off her neck and arms and dress as though they had been mere, lightly clinging burdock blossoms.

Robert beat on wildly, understanding now her purpose, and coming nearer and nearer, in order to more effectually stun the bees with the deafening racket. So completely successful was she, that in an incredibly short time she ran toward them, pale and tense, but without a single bee upon her person.

In an agony of speechless gratitude Mrs. Curry folded the brave girl to her heart — but there was no time for the indulgence of sentiment.

“We had better get home,” said Marianna. “I don't know this kind of bee. It is different from ours in California. These may wake up quicker from their daze. Let's hurry.”

They stayed not on the order of their going. In two minutes or less they were all half-way down the hill.

It was not until they were safe in the cool, quiet parlor of the farmhouse that Marianna could get breath and composure enough to expound the secret of her wonderful efficiency in this terrible crisis.

“You see,” she explained, as the whole family gathered around her, including Mrs. Wellman and Idaline, who had been hastily informed of the main features of the inci-

dent; “you see, we used to keep ever so many bees in California, and it was discovered when I was a very little girl that I was what is called a natural ‘bee-charmer.’ The bees would always come to me from everybody or anybody else, and I have hived probably a hundred swarms — though I always used to wear a headdress and gloves whenever I did it. When I saw Val with those bees around his head, for a moment my heart stood still. I thought he was going to be stung to death. He might have been if he had screamed or struggled; but it is his way to stand still when he gets into trouble, and a merciful Providence kept him quiet today until I could get to him.

“Then it was all easy. It luckily did not occur to me until after I was fairly ‘into the game,’ as the boys say, that these bees might belong to a different order from those at home, and I might not have any power over them. But I knew it would not do to falter then — I must go ahead — and I did, and it came out all right. Oh, I am so glad! Of course, it was a mere chance — not a bit to my credit — that I am a natural bee-charmer. There are really a great many of them, the experts say, only there is not often occasion to discover them. Isn't it good that I had been discovered?”

“I should think it was!” sobbed Mrs. Curry, pressing Marianna to her and kissing her soft hair again and again. “You saved Val's life. They do not keep bees much about here, and none of us, not even Robert” — she turned roguishly toward the learned one of the family — “who knows so much about robins and cocoons, know anything about bees.”

The boys had all been much shaken, as any one might have been, by this affair, for they all adored Val, and realized to some degree the danger from which Marianna had saved him. They began more and more to feel ashamed of their low estimate of girls, and were pretty thoughtful as they sauntered out to the croquet ground and swung in the hammocks, Max holding tight to Val's hand, and helping him tenderly into the smaller and favorite one. Then he quite forgot his dear cat and hens, as he hugged his little brother, and pondered over the exciting events of the day.

Kirk and Robert tumbled into the other hammock, and indulged in a desultory argument, in which Robert, in his ardor, which had been greatly augmented by the bee incident, maintained that Marianna was a heroine. If a war should come up, or any other great crisis, he said, she would be as good as General Grant or any other leader. Robert was a generous fellow, and capable of vast enthusiasm.

Kirk was not prepared to go so far. “She had been in a fire before — and

she had had lots of experience with bees," he reminded Robert. "It's 'having done things before' — our teacher said that to us, she read it in a book — that helps people to be heroic. And Marianna had happened to 'do these things before.'"

"Yes, but if we had a cramp or hit a rock or anything in the water, she's such a dandy swimmer, and keeps her head so — why, she would have us out in no time. And if there was a riot — why, she has such a good temper, and she's got such a pleasant way with her, I'll bet she could calm it down. And she's so good at arithmetic, she could plan out a campaign — and map out things fine. I tell you, there's a lot in what mother says. If we fellows had to wear those petticoats — Marianna says hers catch around her legs and almost trip her up when there's a big wind — and if we had to wear a tight belt all the time, and didn't have a sign of a pocket, and had to fuss with long hair and do it up with hairpins, and stay indoors and sew and prink and all the rest of it — why, we should be 'delicate,' too, and couldn't do things. It's a wonder to me, now I think of it, that there are so many healthy, capable women as there are. As mother says, we have all got to work to get more good common sense into the world. That's one great beauty about Marianna. She's got mighty good common sense."

"Oh, yes — no family should be without a Marianna," yawned Kirk, insolently.

He was really almost as much overcome as Robert was with the strong and noble qualities of his gentle, bright, level-headed cousin, but he hadn't come quite to the point of admitting it. And very much ashamed he would have been, if he could only have looked ahead a few days, as you will see.

The summer wore along, and Mrs. Curry grew fonder and fonder of Marianna. So did all the rest but Kirk, who still treated her with distinguished coolness, though she played games with him, went on all sorts of excursions with him, and made herself just as agreeable to him as to the others. Mrs. Curry could see that the girl not merely had a good disposition by nature, but that she was guided by true religious principle and by a genuine desire to do right. Her chief fault seemed to be a quick temper, and she disliked almost as much as the boys to pick up the playthings and "litter" after their games and bouts. But her prompt repentance and loving acknowledgments after she had spoken hasty words, or had neglected her work, quite atoned for her little sins, and showed that she was resolutely trying to overcome them.

As August days shortened, the blackberries ripened all over the hillsides, and the boys began to plead for their yearly berrying jaunt to what was known as "the peck pasture" — as everybody who went to that distant spot was supposed to gather a peck of berries. One bright Monday morning, when Mr. Curry was able to be with them, they started on their favorite excursion.

Robert and Marianna had filled their baskets once before luncheon and once after it, and were sitting on a rock cooling and resting themselves, when they heard Max's familiar wail approaching. It was louder than usual, and they surmised that

this time he might really have hurt himself.

The shrieks and yells came nearer, and presently a very soiled and scratched and torn little boy emerged from a neighboring thicket. He had been attacked by yellow-jackets and had tumbled down and spilled his berries in trying to escape from them; he had left his basket behind him in his fright; he had got caught on a big prickly bush and had rent his garments almost off him; and he had "a thousand wasp-bites all over him!"

These finally dwindled to two, which Marianna and Robert plastered thickly with mud. This stopped the smarting. Marianna boasted a good large pocket, which she always insisted upon having in her dresses, much to the boys' surprise. They supposed that no girls had pockets — as, indeed, few do. In Marianna's today were safety-pins, with which she pinned up Max's rags. He was finally reduced to a condition of comparative calm.

"Oh, there were millions of those awful hornets!" he recalled, with a shudder.

"First you say they were yellow-jackets, then you call them wasps, and then you say they are hornets," said Robert, scornfully.

"I don't care what they was," declared Max, mournfully. "I know they bit like fury — so there!"

"They was!" groaned Robert.

"Oh, see that funny house up there on that hill!" cried Marianna, who felt that Max was in no mood for Robert's discipline. "Who lives there, I wonder?"

"It is a family named Liscum," replied Robert, willing to give up the fray for once. "Mr. Wellman knows them. He says that when his father was a little boy, living on the old place, there were seven Liscum boys up here. Those were the days of the great old trainings, and these Liscum boys were in the militia, like all the other young men. One of them, Sam, was a coward, and he had disgraced himself on two training days by being afraid to fire off his gun. When the third one came around, his mother, who was a plucky old lady, gave him an awful talking to, and told him that if he did not behave himself that day, there was going to be trouble.

"Sam departed to the training, and he went through all the motions that the rest did in the drill. They loaded six times, and then they fired. Sam loaded — but he didn't fire. At night, his mother asked him if he had done all right, and he said he had; but one of his brothers who had been watching him declared that Sam hadn't once fired his gun. The old lady was, of course, very angry, and told Sam to come out in the yard with her. 'I'll show you,' she said, 'how to fire a gun!' So out they went, and she put the gun to her shoulder, not knowing that it contained six charges — and fired! Of course, the old thing kicked like all possessed, and landed her flat on her back about six yards away. And then Sam sang out: 'Take care, mother! There's five more charges coming!'"

"What a goose!" laughed Marianna.

"That's a pretty good story," commented Max, who had recovered from his hurts in an amazingly brief time; "but I'm sick of sitting still. Let's have a catch, Robert. I'm afraid I'll forget all

those dandy curves I had before we came up here."

"You've forgotten your baseball, and you've forgotten all the little good grammar you ever had," sighed Robert.

"I wouldn't care if I didn't have any good grammar at all, long's I could pitch good," confessed Max, shamelessly. "I know I've gotten some dandy curves, so there!"

"Gotten! That's a new one!" cried Robert. "Where under the sun did you get that word?"

"I got it out of a paper, an' I thought what a grand, good word it was, an' I thought you'd think I was talkin' splendid grammar."

"Well, I don't," snapped Robert. "It's 'no good' of a word. It's affected and silly, and don't you let me hear you say it again."

"Oh, come, now, let him talk anyhow today," pleaded Marianna. "He's been stung, and he has had a hard time."

That night, they had a game of "letters," in which Max took "thin" by making it "plinth," a word which no one had any idea that he knew. Later, he won "prod" by making it "torpid."

"Where did you learn that word?" inquired his mother.

"Well, if you would look at the telegraph poles down by the river, you would see that Gill's pills are good for a torpid liver," remarked Max, calmly. "I don't know what a torpid liver is, but I noticed what a funny word it was, and I thought maybe I could get it some time, and you see I did."

"I wouldn't read those dreadful patent medicine advertisements!" cried his mother.

"But, you see, if I hadn't, I couldn't have got away Marianna's word," argued Max, logically. And when the words of all were counted up, a few minutes later, it was found that, as usual, that enterprising young man had won the game. It was always either he or Marianna.

"And yet," pondered Robert, in bewilderment, "that boy can't say a correct sentence to save him!"

And all this actually happened!

The next morning, Marianna asked if she might have Put that afternoon for a good long ride. She was a fine rider, and she and Mr. Curry, once, and she and Robert two or three times, had been off riding together. Today, Mr. Curry was going back to the city, Robert was to play in a great game of baseball down at the village, and there was nobody to go with her. But she had a perfect fever upon her to go riding, and, as Put was available, her aunt decided that she might go.

Mr. Curry left for the train in the early morning. Right after dinner the boys started for their game. About half-past two Marianna set forth on her ride. Mrs. Curry waved her an affectionate adieu as she rode off down the hill in the glow of the bright, breezy afternoon.

Five o'clock came on, and the boys were seen to be climbing the hill toward home. Mrs. Curry took down the spy-glass to look at them. As she did so, she saw a horse, without a rider, galloping toward the house from the same direction. Her heart stood still as she saw him — for it was Put.

[Concluded next week.]

THE SUNDAY SCHOOL

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"Illustrative Lesson Notes."

Lesson XII --- September 16

JESUS SILENCES THE PHARISEES
AND SADDUCEES

MARK 12: 13-27.

TIME. — Tuesday, April 4, A. D. 30.

PLACE. — Probably in the courts of the temple, Jerusalem.

HOME READINGS. — Monday (Sept. 10) — Mark 12: 13-27. Tuesday — Mark 3: 1-6. Wednesday — Matt. 17: 24-27. Thursday — Rom. 13: 1-8. Friday — 1 Pet. 2: 9-17. Saturday — Acts 23: 1-9. Sunday — Luke 20: 34-40.

GOLDEN TEXT. — "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." — Mark 12: 17.

No more comprehensive and fruitful statement of the law of duty was ever made than this. It is particularly valuable for this, that it shows us that the same principles which are involved in patriotism and good citizenship are involved in religion. We are not troubled about the question of paying taxes for the support of government. That goes without discussion as the duty of a good citizen. And we agree, also, that it is the duty of a good citizen to obey the laws of the government whose protection he enjoys — of the city in which he resides, of the commonwealth to which he belongs, of the nation of which he is a citizen and subject — and the laws governing the relations of nations and their citizens to each other. All this, from the innermost circle of local government to the outermost circle of international law, is rendering unto Cæsar the things that are Cæsar's. But Jesus lifted the thought yet higher, and threw around all human government the vaster circle of the divine government, and insisted that if duty requires us to pay tribute and render loyal service to these lower forms of government, it much more requires that we shall pay tribute and render service to the divine government which includes them all. The kingdom of God stands for the highest citizenship, and the religion of Christ for the highest patriotism.

The Meaning Made Plain

1. **Sacred and Secular Obligations** (Verses 13-17). — 13. **They** — our Lord's enemies; prominent men who had little in common besides their hatred for Him. **Sent unto him certain of the Pharisees and of the Herodians.** — Matthew (22: 16) says "they sent their disciples," perhaps some of their younger representatives. The Herodians were the political supporters of the Herods, especially of Herod Antipas; and as the Herods owed all their power to the Roman government, their supporters were as a class tolerant of foreign rule, and lax in their regard for Jewish law. The Pharisees, on the contrary, were strict separatists, striving to keep the Jews apart, and submitting to Roman authority only by compulsion. "They owed their popularity partly to their intense nation-

ality." The alliance of two such discordant elements shows intensity of hatred against Jesus. **To catch him in his words** [“that they might catch him in talk”] — literally, “to ensnare him;” the allusion is to a bird caught in a net.

14. They first seek to convey the impression that they have come to Him as to a prophet, to decide between the views of the Pharisees and the Herodians. **Master** [“Teacher”], **we know that thou art true, and carest for no man** [“carest not for any one”]. — The question which they have to propose is one bristling with dangers, but then, they tell Him, “That is just what you do not care for. You have a sole regard for truth, and not for consequences nor persons” (Gould). **Thou regardest not the person of men, but teachest the way of God in truth** [“but of a truth teachest the way of God”] — the course prescribed by God for men. **Is it lawful to give tribute to Caesar** [“unto Cæsar”], **or not?** — Is it right? “The question of policy, or necessity, is kept in the background, and the problem is confined to the rightfulness of paying such tribute.” The **tribute** was the poll tax of a denarius for each person, levied by the Roman government upon all subject peoples. The name Cæsar was given as a title to all Roman emperors, from the founder of the empire, Julius Cæsar. The reigning Cæsar was Tiberius. “The question took on a special form among the Jews, who claimed to be members of a theocracy; so that paying tribute to a foreigner would seem like disloyalty to the divine government.” This feeling was at the root of the hostility to the publicans.

15. **Shall we give, or shall we not give?** — The question was perplexing. **He, knowing their hypocrisy.** — “He sees the potsherds that are covered with the silver dross.” The word for “hypocrisy” here means *acting*, dissimulation. **Why tempt ye me?** [“Why make ye trial of me?”] — Why do you seek to entangle me, who am well aware of your plottings? **Bring me a penny** [“denarius”] — as if assuming ignorance. “Do you pay a tax? In what coin? Let me see one!” Thus addressing himself to the eyes as well as the ears of his audience.

16. **And they brought it.** — The *denarius*, or shilling, was a Roman coin worth about fifteen cents, stamped with the portrait of the emperor and his titles. **Whose is this image and superscription?** — compelling His questioners to answer their own question. **And they said unto him, Caesar's.** — They are compelled to confess that they use Cæsar's coin as their own current money, and thus tacitly recognize his authority over them.

17. **Render — pay back.** **To** [“unto”] **Cæsar the things that are Caesar's.** — “Pay to the Roman government Roman coin.” You receive from Cæsar the benefit of his government in peace, order, and law; give back, then, to Cæsar its tribute and allegiance. “They themselves were tacitly recognizing the government, and availings themselves of their privileges under it by using its coin, and that left them no pretext for denying its rights. The coin represents simply the right of the government. The image and superscription on it show the government maintaining its posi-

tion as defender of rights. And tribute is a representative right of the government.” **To** [“unto”] **God the things that are God's.** — So, the acceptance of benefits from God carries with it the duty of obedience to God. Thus in a sentence was shown the relation of Christ's kingdom to secular governments. Each is supreme in its own sphere, and the two need never clash. There was also a hint that the Jews had fallen into dependence upon Cæsar because of failure in loyalty to their God. If we give back to Cæsar the coin stamped with his face, let us not fail to give God the heart whereon He has impressed His image (Gen. 1: 27). **And they marveled** [insert “greatly”] **at him.** — Jesus had not only tactfully extricated Himself from their entanglement, but “He had thrown light on a very difficult problem.” “Jesus' answer is, practically: Do not try to make one duty exclude another, but fulfill one so as to consist with all the rest.”

II. **Life Beyond Death** (Verses 18-27). — 18. **Then come unto him.** — The Pharisees and Herodians having retired in confusion, the **Sadducees** took their place in the attempt to perplex Jesus. These were the rationalists of their day, mostly of the priestly families, and hardened by their contact with sacred things; few in number, but high in social and political influence. “They were the aristocrats of the priesthood,” and Ezekiel (40: 46; 43: 19; 44: 15; 48: 11) assigns to the sons of Zadok (with whom we must identify these Zadokites or Sadducees) exclusive rights to the functions of the priesthood. In our Lord's day they stood for certain opinions against the Pharisaic rabbis. “They denied the authority of tradition, maintaining

Boy Building

Right Food Makes Fine Boys

Many people have questioned the truthfulness of the statement that the brain can be really nourished and built up from some particular kind of food.

Experience is better than any kind of theory.

The wife of a prominent legislator in Kentucky says: “A woman of my acquaintance was in a badly run-down condition at the time she became a mother, and at three months of age the child was a mite of humanity pitiful to look upon, with no more brain development than a monkey. About the time I speak of, when the child was three months old, the mother began feeding him Grape-Nuts.

In ten days it was plain that a change was taking place, and in a few weeks the boy became rosy, healthy and rounded out.

“He is now five years old, and his food this entire time has been Grape-Nuts and cream. He seldom ever takes any other kind of food.

“It is a splendid illustration of the fact that selected food can produce results, for this boy is perfectly formed, has a beautiful body, and arms and legs of a young athlete, while his head and brain development appears perfect, and he is as bright and intelligent as can be.

“I cannot comprehend a better illustration of the truth of the claim made for Grape-Nuts, that it is a brain and body builder.” Name given by Postum Co., Battle Creek, Mich.

the sole authority of the written Scriptures; and they so interpreted these as to exclude belief in life beyond death. **Which** [“who”] **say** [insert “that”] **there is no resurrection.** — See a statement of their views in Acts 23:8.

19. Master [“Teacher”], **Moses wrote.** — This law (Deut. 25:5,6), called the *levirate* law (from *levir*, “a brother-in-law,” Latin), was not originated by Moses, but simply recognized Oriental customs still in existence. Its purpose in Israel seems to have been to keep the families distinct and perpetuated until the coming of the Messiah. The quotation does not attempt to reproduce the language. The problem is the same with “second marriages” in our own time. God’s law provides for successive marital relations which the resurrection would make simultaneous. **If a man’s brother die, and leave his** [“a”] **wife behind him, and leave no children** [“child”], **that his brother should take his wife.** — Matthew states the provisions more plainly. The child of this levirate marriage was to be recorded in the civil records as belonging to the deceased brother. The custom was probably but little regarded in the general mingling of the tribes after the return from Captivity. The Sadducees do not imply that it was prevalent when they spoke.

20, 21. Now [omit “Now”] **there were seven brethren.** — The case was a fictitious one, devised as a puzzle to Christ and to make the doctrine of the resurrection ridiculous. **And the second took her, and died, neither left he any seed** [“leaving no seed behind him”]; **and the third likewise.**

22. And the seven had her, and left no seed [“and the seven left no seed”]. — “The childlessness is specified as the chief element in the indeterminateness of the question, since if either of them had had children that might have decided the question to whom the woman belonged.”

23. In the resurrection therefore, when they shall rise [omit “therefore, when they shall rise”], **whose wife shall she be of them? for the seven had her to wife.** — The Pharisees believed that in the world after the resurrection men would live, labor, transact business, marry, raise families, just as before, and even wear the same clothes in which they had been buried. From this carnal conception of the hereafter the revulsion of Sadduceic unbelief was natural. “This was an effort of the Sadducees to discredit the doctrine of the resurrection by reducing it to an absurdity.”

24. And [omit “And”] **Jesus answering** [omit “answering”] **said unto them.** — In

this, Christ’s only meeting with the Sadducees, there has been noticed a gentleness which is in contrast with His sternness toward the Pharisees. **Do ye not therefore err** [“Is it not for this cause that ye err”]? — They wander because of their ignorance on two important subjects: the true teaching of the Word and the omnipotence of God. Their ignorance of the power of God is taken up first in verse 25. **Because** [“that”] **ye know not the scriptures, neither** [“nor”] **the power of God.** — From misunderstanding of the one the Sadducees were led astray in their conception of the resurrection; and, from lack of faith in the other, were led into supposing the resurrection impossible.

25. For when they shall rise from the dead, they neither marry nor are given in marriage. — As there are no deaths in heaven, so there are no births, and no marriage relation in its physical sense. “The love in heaven may be a continuance of the love on earth, but it will be purer, more blissful and glorious” (Whedon). **But are as the angels which are in heaven** [“as angels in heaven”] — not angels, but like the angels in immortality, in spiritual existence, and freedom from earthly carnal propensities. Such a change exhibits in a marvelous manner the power of God.

26. Our Lord now turns to consider the Sadducees’ ignorance of the Scriptures. And [“But”] **as touching the dead, that they rise** [“are raised”]; **have ye not read in the book of Moses, how in the bush** [“in the place concerning the Bush”] — in the place containing the account of God speaking in the bush (Exod. 3). **I am the God of Abraham, and the God of Isaac, and the God of Jacob.** — Not as if Abraham and the patriarchs were no more, but are living existences.

27. He is not the God of the dead, but the God [omit “the God”] **of the living.** — He does not say that the passage necessarily taught that the patriarchs were still living, but that this was its real meaning, and their different interpretation was erroneous.

Nails for the Teacher’s Hammer

1. All selfish interests, however much they may differ from each other, unite in opposition to Christ. There was nothing in common between the Pharisees and the Herodians except their antagonism to Christ. It was a union of “scrupulousness with indifference” — of devotees with sycophants. There was nothing to unite them except the fact that the gospel of Christ was contrary to the spirit of both parties. It is interesting to notice how infidels and Roman Catholics unite in opposition to the reading of the Bible in the public schools. Enmity to the truth makes strange bedfellows. People who in other matters will have nothing to do with each other unite in crying out against Christianity. Christianity is against all evil, and all evildoers are therefore against Christianity.

2. The habit of evading the demands of Christianity by raising hard questions still continues. Approach one person, urging him to be a Christian, and he will ask: “What do you think about the rule of the church concerning amusements?” And another will ask: “What do you think about Higher Criticism? Do you think

**A CURE GIVEN BY
ONE WHO HAD IT**



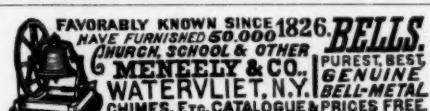
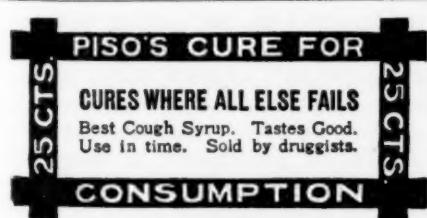
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Moses wrote the Pentateuch? And still another will say: “What do you think of the church taking money from millionaires who have made their wealth dishonestly?” And a hundred other questions. All of which are subterfuges. The real question that every one ought to face and answer without evasion is: “What kind of a man or woman does Christ require me to be?” and, “Am I willing to be that kind of a man or woman?”

3. Christ’s answer shows how much better for the guidance of conduct is a principle than a precept. There can be no dispute about the principle that we should render to Caesar what is Caesar’s and to God what is God’s. When we do anything under this law we know why we do it. A precept simply commands us to do or not to do a particular thing, without stating the reason for the command. Precepts are likely to be arbitrary, and their keeping is often without any moral value. Until a man comes to order his conduct with reference to well-defined and accepted principles, he represents but little of ethical worth. And the teachings of Jesus are entirely teachings of principles.

4. The question of the Sadducees shows the folly of denying the resurrection and the future life because of difficulties. The case they stated was extreme, but its principle is in every case where either a man or woman is married a second time. Even much more complex and perplexing cases might be made up from actual life. But the difficulty rested upon a wrong conception of the future life. The moment it is known that marriage relations do not exist in the resurrection life, the difficulty vanishes. So all the mystification concerning the resurrection of the body involved in the case where the same particles of matter have belonged to several bodies. If we knew a little more about the nature of the resurrection body, this difficulty no doubt would vanish also.

5. But Christ’s answer throws a great light on the future life. We could not have known, if He had not told us, that marriage ceases with this life. That does not deny, though it does not suggest, that there will be the renewal in the other world of the family life here. That is an unanswered question. Do we shrink from the thought that there may not be such a renewal? If not, then we may be assured that some better order shall take its place. But the great thing is Christ’s definite declaration of immortality. Luke (20:36) in his parallel account gives a statement by Jesus which Mark omits. Of the children of the resurrection He said: “Neither can they die any more.” In that respect they will be as the angels of heaven. That gives sure foundation for eternal hope.



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OUR BOOK TABLE

The Preacher and His Work. By Rev. Henry Graham, D. D. Eaton & Mains: New York. Price, \$1.

This veteran and well-known minister has done a very excellent thing in sharing with the public the reminiscences and experiences of a long life. He has drawn from a full memory and note-book many matters of much interest on such themes as: "Funerals," "Marriages," "Sermon-making," "Pastoral Work," "Finances," "Clerical Politics," "Appointments," "Presiding Elders," "Bishops," "Vacations," "Laymen," etc. There are 42 brief chapters, and not one is dull. It is almost an autobiography, but lacks the personal details needful to fill out a complete picture. The opinions expressed will, as a rule, we think, commend themselves strongly to the reader. We note with some surprise, however, a sentence in chapter sixteen where the author gives, as a reason why he has never had any trouble with choirs, the fact that he has had little to do with them. He adds: "The committee on music was allowed to manage the entire matter, and I never met with the committee, except in a few instances where they insisted on it." Can this ex-presiding elder be ignorant that, according to the plain and most wholesome provision of the Discipline, the pastor is of necessity, *ex-officio*, chairman of the committee on music, and not at liberty, in the proper discharge of his duties to church and congregation, to throw all responsibility for this important part of divine service, on to the other, subordinate members of the constituted committee? It would seem so, for he goes on to say: "My only responsibility has been the choice of the men to serve on the committee." We do not quite see how he managed so easily to shift or shirk the weightier responsibility placed upon him by the law of the church. It would be interesting to know how many preachers follow the same course, and what defence there is for it.

Annual Report of U. S. Life-Saving Service, for the Fiscal Year ended June 30, 1905. Government Printing Office: Washington.

The tales of suffering and of heroism embodied in this volume of 472 pages are well calculated to stir the hearts of all who read. The stations in the service number 277, of which 192 are on the Atlantic coast, 61 on the Great Lakes, 16 on the Pacific, and 8 on the Gulf. The total number of disasters recorded are 785, involving 5,044 persons, of whom only 37 were lost. The value of the property involved was \$10,585,350, of which \$2,409,940 was lost. The book gives a full list of the casualties, a full list of the medalists and the deeds for which they won the medals, and all the services rendered during the year. From this, and similar volumes reaching back for the thirty-five years since the Service was established, a most thrilling narrative might be completed.

The Mosaic Law in Modern Life. By Cleland Boyd McAfee. F. H. Revell Co.: New York. Price, \$1, net.

This popular and able pastor of the famous Lafayette Ave. Church in Brooklyn, successor to Drs. Cuyler and Gregg, has done a good thing in this series of sermons on the Ten Commandments. They are well adapted to the average congregation and the average reader, abounding in plain, practical applications to daily conduct. It might, perhaps, be noted as a defect, so far as full discussion of the subject of the Decalogue is concerned, that no attention is paid to the very important question: How far these old laws given by Moses to the Jews are binding on Christians today — how far we are bound to make no graven images (*i. e.*, statues) and to do no manner of work on the seventh day of the week? These matters he ignores as not coming, we suppose, within the scope of his purpose or interesting his audience. But to ignore the fundamental distinction between the Sabbath and the Lord's Day, and to base the observance of the latter wholly on the fourth commandment, seems to us a huge mistake. What would Dr. McAfee say when confronted by the arguments of the

Seventh Day Adventists or Seventh Day Baptists? We know of no sufficient or conclusive reply to them if it be once granted that the fourth commandment, as it stands, is directly binding on us today. Nothing is gained in the long run by special pleas that seem convenient for the time, but will not stand close examination.

Primers of the Faith. By James M. Gray, D. D. F. H. Revell Co.: New York. Price, \$1, net.

Dr. Gray is dean of the Moody Bible Institute, Chicago, associated with Dr. Torrey, which is a sufficient indication of his theological point of view. He is rigidly and extremely conservative, contending for the absolute inerrancy in all particulars of all parts of the Scripture. God's revelation, he says, does not contain a single error. He says, also, that the Scriptures themselves claim such inerrancy. "No other view can claim the testimony of the Bible to its truth." But when he attempts to quote passages in proof of this assertion, he has nothing stronger than certain general words about Scripture being given by inspiration, and holy men of God speaking as they were moved by the Holy Ghost. It ought not to require any great amount of acumen to see that these decide nothing as to the absolute accuracy of all the historical and scientific references in the Bible, or as to what inspiration really involves. In short, Dr. Gray, after the manner of his kind, begs the question, reasons in a circle, avoids definitions, ignores difficulties, adds to the Bible the unbearable weight which tradition has placed upon it, and which inevitably makes infidels — all in the supposed interests of truth and faith. How blind some good men are! The Primers included in the volume are three — How we know the Bible is genuine, How we know the Bible is credible, How we know the Bible is divine. The chapters originally appeared in serial form in a religious newspaper, and were not intended, as the preface says, for scholars, which is manifest from the contents. A fuller acquaintance with the results of scholarship would certainly modify some of the statements.

Henry Hardwick Faxon. A Biographical Sketch. Privately printed at the Riverside Press.

Mr. Faxon was abundantly worthy of a permanent memorial in print. A much larger volume than the present might well be occupied in perpetuating his virtues and achievements. Besides the brief sketch there is a full account of the memorial services held in Lorimer Hall last January, with the addresses by Hon. B. B. Johnson, Hon. John D. Long, Rev. A. F. Roche, Rev. Daniel M. Wilson, Rev. Dr. A. H. Plumb, and Mrs. Katharine L. Stevenson. We trust the publication of the volume will serve to help forward the temperance cause to which Mr. Faxon devoted so much of his time and means. It has been prepared, we judge, by Mr. Henry M. Faxon, but it does not bear his name on the title-page.

Fundamental Christology. A Discussion of Foundation Doctrines concerning the Christ. By G. L. Young. The Advent Christian Publication Society: Boston. Price, 50 cents.

The five chapters of this volume are devoted to setting forth what the author deems the Biblical view of the Incarnation, the Atonement, the Resurrection, the Ascension, and the Advent of Christ. We have not discovered anything very special in the treatment, but the book, doubtless, will do good to those whose faith in these fundamentals needs strengthening, and who may be induced to read. The usual views of the Second Adventists, are, of course, presented and advocated.

Old Beliefs and New Knowledge. By Rev. C. L. Drawbridge, M. A. Longmans, Green & Co.: London and New York. Price, 25 cents.

The object of this book, the author says, is to popularize the ever-growing conviction that there is no necessity for divorce between devotion and intelligence, between what we believe and what we know, between theology and science. Every revival of learning, he holds, is the friend, not the enemy, of Truth. Just as it was in the times of the Reformation, many good people are afraid of the new light and cling con-

vulsively to the old or persecute those who propagate the new. Nevertheless, the Truth is marching on, and the mind of man is getting emancipated now from the unhealthy domination of the Book just as it was then from the unhealthy domination of the church. The process causes pain and division, now as then, but the result will be for the glory of God, though it is hard for those of a conservative tendency to understand how it can be. This little book is to be cordially commended as a most useful help for troubled minds in these times of unrest. We could make many quotations. Criticism he rightly defines as "unbiased investigation, open-minded study." Yet this is the bogey which is such a terror to great multitudes of uninstructed, befogged, bewildered people who never think of defining the words they use. "We have lost nothing which was worth keeping," he very well says, "and have gained more than is possible for this generation to realize or appreciate." He announces that he will complete what he has to say in another volume, to be issued shortly.

Acts of the Third International Congress of Liberal and Progressive Christianity. American Unitarian Association: Boston. Price, 75 cents.

This goodly volume (in French), edited by Prof. Edward Montet, of Geneva, contains the addresses and papers read at Geneva, Aug. 28-31, 1905. The fourth of these biennial congresses (the first was at London in 1901, and the second at Amsterdam in 1903) is to be at Boston in 1907. We note on the executive committee of this "International Council of Unitarian and other Liberal Religious Thinkers and Workers," of which Dr. Samuel A. Eliot is chairman, the name of Dr. George A. Gordon, pastor of the Old South. The rest are Unitarians or Universalists.

Justice for the Russian Jew. J. S. Ogilvie Publishing Co.: New York. Price, 25 cents.

A complete stenographic report, in this pamphlet, of the speeches delivered at a great mass meeting in Washington, D. C., Jan. 21, 1906, called to protest, in the name of humanity, against the murders of the Jews in Russia. This crime against an outraged and oppressed race is

GOOD AND HARD

Results of Excessive Coffee Drinking

It is remarkable what suffering some persons put up with just to satisfy an appetite for something.

A Michigan woman says: "I had been using coffee since I was old enough to have a cup of my own at the table, and from it I have suffered agony hundreds of times in the years past.

"My trouble first began in the form of bilious colic, coming on every few weeks, and almost ending my life. At every attack for eight years I suffered in this way. I used to pray for death to relieve me from my suffering. I had also attacks of sick headache, and began to suffer from catarrh of the stomach, and of course awful dyspepsia.

For about a year I lived on crackers and water. Believing that coffee was the cause of all this suffering, I finally quit it and began to use Postum Food Coffee. It agreed with my stomach, my troubles have left me, and I am fast gaining my health under its use.

"No wonder I condemn coffee and tea. No one could be in a much more critical condition than I was from the use of coffee. Some doctors pronounced it cancer, others ulceration, but none gave me any relief. But since I stopped coffee and began Postum I am getting well so fast I can heartily recommend it for all who suffer as I did." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville." There's a reason.

shown in its true colors by the eloquent speakers who voiced the feeling of the hour—among them Champ Clark, Charles A. Towne, Reuben O. Moon, Wendell Phillips Stafford, and Henry T. Rainey. The book is being sent out to the clergymen of the United States, and will help materially in creating a public sentiment which perhaps may make itself effectually felt.

Studies in the Old Testament. A Year's Course of 25 Lessons. Providing a Daily Scheme for Personal Study, Adapted also to Class Work. By Charles Herbert Morgan and Thomas Eddy Taylor. Jennings & Graham : Cincinnati. Price, 75 cents.

Prof. Robert W. Rogers, of Drew, writes a highly commendatory introduction to this volume, and his words of praise seem to be well deserved. The authors skilfully skirt the margins of many dangerous places, not deeming it within the scope of their plan to attempt to solve the difficulties which are agitating the minds of the scholars. "The course is meant to serve the needs of the busy common people." Extremes in statement are carefully avoided; and among the books of reference recommended are some on both sides of debatable questions. Only in regard to the chronology is there a decided departure from the received views. The figures considered correct by scholars, as the result of the latest archaeological investigations, are given in one column, and parallel with them the very different figures given by the Scripture writers, which, as is customary in certain quarters, are now labeled "Ussher," as though he, and not the authors of the Jewish history, was responsible for them. When some one will show that Ussher has set down aught that he was not compelled to by the plain statements of the inspired text, this subterfuge will deserve a little respect. The beginning of the human race is put in this volume as "probably not less than" 3,000 years before the Bible date, the Deluge as perhaps 2,500 years before, Abraham about 300 years earlier, the conquest of Canaan 200 years earlier, Samuel 70 years earlier, David 40 years earlier, and so on. Hastings' Bible Dictionary is very properly followed in these matters. "Exact chronology is a thing of modern times," the authors say. Very true. Also exact historical statements in other directions. Why should it be pretended by any that the biblical writers were lifted entirely out of their times, and imbued with the ideas of the twentieth century?

How to Interest. A Handbook for Teachers in Church Schools. By William James Mutch, Ph. D. Christian Nurture: New Haven. Price, 15 cents, net.

The material for this useful little book of 23 brief chapters was first given as lectures in 1903 at the Bible Teachers' Association of Northwest Wisconsin at Elk Mound, and is now revised and printed for use as a text-book at the same school. It will serve an excellent purpose at other similar gatherings, and for private perusal. It gives the formal steps in teaching as five—"Preparation," "Presentation," "Association," "Generalization," "Application." Many other such good summaries and suggestions are furnished.

The Turning Point. A Word to Beginners with Christ. By Dudley Oliver Osterheld. Eaton & Mains: New York. Price, paper, 10 cents.

A series of brief practical talks, in a good spirit, suitable to be put into the hands of young converts. Some of the topics are: "Obstacles," "Guides," "Friends," "Reach the End."

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Magazines

— The *Nineteenth Century and After* for August takes up initially the "Report on Ecclesiastical Discipline," just rendered by the Royal Commission appointed in April, 1904, by Mr. Balfour to inquire into the illegalities stated to be practiced in the Church of England. It is a most important document, dealing with a most important question, revealing a very alarming number of Romish practices in very many churches and a Romeward drift full of peril to the nation. The commission recommend a revision of the rubrics to give more liberty and adapt public worship more fully to the religious life of the present generation. They also recommend a reform of the ecclesiastical courts, so as to take the final decision away from the Privy Council and lodge it with the bishops. This will be stoutly resisted by the Protestant section of the church, and, if carried, will greatly help on the disestablishment movement. For then the Church of England will no longer be a national church. (Leonard Scott Publication Company: New York.)

— The August *Contemporary Review* also has a vigorous article by Canon Hensley Henson on the "Ecclesiastical Discipline Report." He considers the situation one of extreme seriousness, fraught with the greatest peril to the piety, patriotism, and intelligence of the nation. Other important contributions are on "The Evolution of the Lord's Prayer," "Culture among the Poor," and "Socialism in France." (Leonard Scott Publication Company: New York.)

— The September *Popular Science Monthly*, treating of "Immunity in Tuberculosis," concludes: "Efficient efforts at suppression of the causes, and deeper knowledge of the principles of bacterial immunity, are the two forces which, in time, may stay the ravages of the White Death." Other topics are: "The Value of Science," "Diamonds and Carbons in Brazil," "Seismological Research in America." (Science Press: New York.)

— *Scribner's* for September begins a novel by John Fox, Jr., entitled, "A Knight of the Cumberland." "Eastman Johnson, Painter," is well set forth by William Walton, and James Huneker does a like service for Henrik Ibsen. John Vaughn, under the heading, "The Thirtieth Anniversary of a Great Invention," gives a history of the telephone, doing high honor to Alexander Graham Bell, its inventor, and giving many interesting figures about its usefulness and extension. Boston has one telephone to every 6 families, New York one to every 12, Berlin one to every 17, Paris one to every 22, London one to every 58. There are more than 20,000 women operators in the employ of the telephone companies. (Charles Scribner's Sons: New York.)

— The *American Monthly Review of Reviews* sketches, in its September number, Governor Cummins of Iowa, Sir Robert Hart, Alfred Beit, Kodama and his successor, besides treating "The Pike Exploration Centennial," "Tea Culture in the United States," "Schools for the Out-of-School," "A Successful Factory School" (the one maintained by Hoe & Co., New York), "Printing and Publishing," and "Education and Revolution in Russia." (Review of Reviews Company: New York.)

— *McClure's Magazine* for September continues the "Story of Montana," and the "Story of Life Insurance." Eugene Wood writes well of "Niagara," with abundant pictures, and the "Royal Romance of the Spanish King" is fully described. (S. S. McClure Co.: New York.)

— The *American Magazine* for September announces that with the October number a new management will be installed. The editor will be John S. Phillips, and among his associates are to be Ida M. Tarbell, Ray Stannard Baker, Lincoln Steffens, F. P. Dunne, and William Allen White. It is a notable combination. The Phillips Publishing Co. have purchased the magazine, and purpose to make it a power in the country. Their success seems assured. The present number is an admirable one. It includes "An Awakening in Wall Street," showing how the trusts after years of silence now deem it prudent to speak through authorized, highly-paid press agents, that the wrath of the public may, if possible, be somewhat mollified. "A Bad Man who Made Good" gives the history of Benjamin Franklin Daniels, U. S. marshal of Arizona, who once served a term in the penitentiary, but has now risen to a place of honor and responsibility. "Chicago's Five Maiden Aunts" shows the great things done for the advantage of that city by Miss Margaret Haley, Miss Mary McDowell, Miss Julia Lathrop, Miss Cornelia De Bey, and Miss Jane Addams. "The World's Lost Treasures" furnishes an authentic account of the millions in gold and gems concealed on land and in the sea. "Can We Keep Sober?" by Julian Willard Helburn, is a strong plea for better laws to minimize inebriety. And a picture is given of Arthur Goodrich, a recent graduate of Wesleyan Uni-

versity who, although only twenty-eight years old, has already had a distinguished literary career, being managing editor of the *World's Work* for three years, and a regular contributor to several first-class periodicals. He has just published his first novel, "The Balance of Power." (Colver Publishing House: New York.)

— *Lippincott's* for September, besides a mystery story by Edith Morgan Willett, called "The Chauffeur and the Jewels," and some shorter tales, has an article by Henry A. Castle, auditor of the Post-office Department, on "Dissatisfaction in the Country Post-offices." He gives some humorous illustrations of the carelessness and ignorance prevailing in very many of them, and also shows the great need of reform in their management at several points. Thirty thousand of these rural postmasters receive less than \$100 a year, and 16,000 have less than \$50. As compared with other Government employees, or ordinary laborers, they are very poorly paid. (J. B. Lippincott Company: Philadelphia.)

— In the September *Pearson's* Mr. David Graham Phillips begins his new novel called, "Light-Fingered Gentry." James Creelman gives in twenty pages a pretty full history of Mr. Hearst. The "Wellman Polar Air Ship" is illustrated and noted as "the scientific climax in a race for glory that has engaged the most daring spirits of many nations for more than three centuries." "What Easy Divorces Mean," by René Baché, is a plain presentation of some startling facts regarding 700,000 American divorces, and a plea for such an amendment to the Constitution of the country as will give Congress power to deal with the question, to the immense advantage of the moral health and substantial welfare of the entire commonwealth. (Pearson Publishing Co.: New York.)

— The opening article in the September *Everybody's* describes, in highest terms of commendation, the special schools of Springfield, Mass. Charles Edward Russell takes up "Australia," giving the results of his social studies there. F. W. Hewes summarizes the figures collected by the U. S. special agents showing how the American wage-earner spends his income. The "Bucket-Shop Sharks" series is concluded. Frederick Trevor Hill, under the title, "The Dollar-Mark and the Hall-Mark of Fame," casts some well-deserved scorn on the silly but too prevalent notion that success is measured by money, and the eager craving for notoriety on the part of our wealthy people. He says: "The Hannah T. Hanks' Methodist Episcopal Church is not a figment of the imagination; it is a substantial fact—one of the many exhibits proving that even the best of our benefactions come to us trailing clouds of self-glorification." (Ridgway-Thayer Co.: Union Square, New York.)

— The *World's Work* has, in its September offering, its usual long list of important articles not easy to skip. One of them, under the heading, "An Engineer of World-Wide Successes," details the career of Mr. Lindon W. Bates, whose inventions have been used to lift Russian provinces from poverty and to make Galveston secure from floods. Some of the other excellent papers are: "Japan's New Position," "Can Men Now Rise from the Ranks?" "Exploring for New American Crops," "The Sculpture of E. C. Potter," "Rapid Travel of the Future," and "Why Preventable Railroad Accidents Happen." (Doubleday, Page & Co.: New York.)

— The September *Century* covers a wide range of interests: exciting travel in Central Asia, the artistic side of the Palisades, mission work in Labrador, present-day Zoroastrianism, the beginning of foreign missions in this country, late scientific research into the structural differences of the white and black races, the question of higher education for young men intending to follow agriculture, and stories grave and gay. Two articles make special appeal to the religious world: Gustav Kobbe's narrative of the unselfish, isolated life of the Moravian brotherhood "Down on the Labrador," and the late Henry R. Elliot's story of the "Haystack Prayer-meeting," the starting-point of the foreign missionary movement in this country. In "A Religion Nearly Three Thousand Years Old," A. V. Williams Jackson, professor of Indo-Iranian languages at Columbia, draws a vivid and impressive picture of life today among the so-called Persian fire-worshippers. (Century Company: New York.)

— The August *Photo Era* is characterized as a Buffalo Camera Club Convention Number, having an abundance of fine illustrations, including many portraits and out-of-door views—foggy mornings, desert land, the hills, the restless deep, etc. The editor writes of "Some Buffalo Camera Club Pictures," in his usual breezy, discriminating fashion. Articles of interest include: "Outdoor Portraiture," "The Recent Eruption of Vesuvius," "Why Some Persons Refuse to be Photographed," "A Consideration of Tank Development," etc. Mr. French, in his Photo Era tour, touches Bologna, Florence, Pi- and Genoa. (Photo Era Publishing Company 388 Boylston St., Boston.)

EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin

First General District Cabinet

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 Pittsfield, Mass.

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 19 Cottage St., Cambridge, Mass.

Treasurer,
Mr. Dean K. Webster,
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Auditor,
Mr. Frank M. Strout,
 13 Preble St., Portland, Maine.

The first meeting of the cabinet of the First General Conference District was held at Sterling Camp-ground, Aug. 20 and 21. A thorough discussion of the needs of the field, in answer to the inquiry about the need for this organization and its duties, made all to feel that unless this cabinet can be of real service to the local chapters, especially to the smaller Leagues and those that have real need of assistance, there is no call for it. There was the most pronounced feeling that the cabinet has no place to exploit any person or to promote any scheme; the only call is that of service, and each member invites the most general correspondence from the corresponding officer in the local chapters, and all are willing to answer calls for personal service so far as other duties will allow. Write to the officer in this cabinet whose place you hold in your local chapter, ask questions, make suggestions, demand service. The following, in the form of resolutions of purpose, was passed:

The changing conditions in the population and life of New England have made our territory very largely a home mission field, many of our churches having weakened, many of our communities having large foreign elements in the

population, many of the young people leaving their home communities and becoming strangers in new places, thereby depriving the church of its natural growth and strength. There is a decline in many places in our Methodist Episcopal Church in both membership and influence, and many of our own young people are being lost to the denomination and to the church of Christ.

Because of these facts the First General Conference District Cabinet desires to constitute itself a missionary society, adopting the territory of the district for its special field, and making the building up of the church in Methodism its chief aim, especially trying to interest and help save the young people in the waste places, in the semi-abandoned churches, and in the mission-fields of our cities.

To the end that this work may be more effectively done, seven purposes were determined: 1. Seek the confidence of the pastors; offer them assistance; be ready to co-operate in this their work. 2. Seek to have an Epworth League in every church where it is feasible to do so. Especially push the work of the Junior League. It was felt that in many places the fully organized League is not necessary or expedient; in such places the cabinet recommends that young people get together and have a League that can do any part of the required work, organizing such departments as are necessary to the local interests. 3. Plan for arranging a correspondence bureau, so that young people changing places of residence may be reported from League to League, and so be introduced, looked up, made welcome, and saved. 4. A letter addressed to every pastor and another to every local cabinet should set forth the desire of this cabinet to have fellowship and be helpful. 5. A bureau will be organized to secure speakers for convention, anniversary, and other Epworth League addresses, and to help Leagues make dates with these. 6. The plan of holding institutes for the instruction of leaders and workers is endorsed, with the offer of such help as may be desired. 7. The field secretary movement was most heartily endorsed, and the cabinet promises to take up the work in this direction just as soon as possible.

* * *

Resolutions were heartily passed recognizing the helpfulness of ZION'S HERALD in the cabinet's work, and thanking the editor for generous space given to this department of the church's interests. An expression of gratitude to Dr. M. S. Kaufman for his careful and painstaking work in preparing the Prayer-meeting Topic notes was passed. ZION'S HERALD must, in a very large way, be the organ of the Epworth League in this territory. We hope our cabinet officers will take an interest in this page and send news of local doings and any helpful suggestions. This page can be much more helpful if you will make it so.

* * *

Recently the question has been asked again: "What Relation shall the First Vice-president have to the Junior League?" We venture to suggest that occasional visiting the Junior meeting might be helpful. One of the regular devotional meetings of the Senior League might be especially devoted to the Juniors. Increase the importance of the Juniors by giving them occasional or regular attention in the Senior work. This might be as helpfully done, also, in the fourth department; and why should not the Senior cab-

inet entertain the Junior cabinet, or hold union cabinet meetings at times?

PRAYER-MEETING TOPIC

Our Debt to the Knowledge of God's Word

Sunday, September 16

(American Bible Society. Bible Study Sunday)

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

- September 10. For the blessing of righteousness. Psa. 119: 1-18.
- September 11. For the moral law. Mark 10: 17-19.
- September 12. For the Gospel. John 20: 30; Luke 1: 1-4.
- September 13. For the guidance of the church. James 2: 4; 3: 1; 5: 13; 1 Tim. 3: 14, 15.
- September 14. For wisdom that is salvation. 2 Tim. 3: 15; Prov. 1: 7.
- September 15. For spiritual quickening. Heb. 4: 12.
- September 16. Topic — Our Debt to the Knowledge of God's Word. Heb. 1: 1.

It is Sir Walter Scott who wrote:

"Within this ample volume lies
 The mystery of mysteries;
 Happiest they of human race
 To read, to fear, to hope, to pray,
 To whom their God has given grace,
 To lift the latch, to force the way:
 And better had they ne'er been born
 That read to doubt, or read to scorn."

It has been affirmed that the human race could better afford to lose all the literature ever composed by uninspired men, than to lose God's Word. For to it we owe more than to all other books ever written.

The Mirror

In pagan literature we read of a mirror endowed with properties so rare that, by looking into it, one could detect any object that he wished to see. He could also discover persons above, below, behind, before. In fact, this fabled glass, it was claimed, could reveal all he wished to know. Such a mirror in reality is the Bible. If we look into it prayerfully, believably, obediently, it does reveal all we need to know about duty and destiny.

Reflections

1. From this mirror flash correct answers to the fundamental questions which normal men naturally ask.
2. It tells us that a personal God, great enough to create and uphold the universe and wise enough to govern it, is our Heavenly Father.
3. That He is the living, immanent Jehovah, ever present to guide and protect His children.
4. That law is not something apart from personality, but simply His mode of existence or method of doing.
5. That man is created in the Divine image, and is intended to show forth that Divine likeness in his own character.
6. That right doing brings its own reward here and hereafter; that sin inevitably brings its own penalty in time and in eternity.
7. That God's own son came in the form of man that man might be saved from his sins and

Church Organs

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induced to forsake sin and follow after righteousness.

8. That by the exercise of faith man may command the forces of Omnipotence.

9. That love is the essence of Deity, and for man to love Him with all his heart and his neighbor as himself is to fulfil all righteousness.

Nation-Maker

The Bible has done wonders in helping to make the greatest of all nations what it is. It is an old story, but an impressive one: When the pagan prince asked Queen Victoria the secret of England's greatness, she placed before him an open Bible and said: "This is the secret of England's greatness." Our splendid American Bible Society has done more than can be estimated to make this Republic the power it has become. Only about ninety years ago it was established. Think of a few of its achievements:

1. For those of limited means it has printed Bibles at a moderate cost, and for the destitute without any charge.

2. Four times it has undertaken to supply every family in our land with a copy of the Scriptures.

3. For all nationalities that come to our shores it has printed this holy book in sixty different languages. It has also translated it into ten North American Indian dialects, and has furnished it in raised letters for the blind.

4. Into nearly all mission-fields it has sent large supplies of the Word. It is doubtful if any organization, aside from the Christian Church itself, has placed the world under greater obligations than has this Society. It merits hearty approval and most liberal support on the part of all true Christians.

How to Know It

There is only one way, and that is, to study the Bible earnestly, prayerfully, persistently. Oh, what a glorious thing it is to have a knowledge of God's Word! After hearing Rev. G. Campbell Morgan, D. D., at Northfield hold the attention of two thousand people for an hour, in explaining the first books of the Bible, the conviction was borne in upon me that almost the greatest thing in this world for any man is to know the Bible and to be able to teach it to others. By all means have a Bible study class in your League. Write to the Bible Study Bureau, 57 Washington St., Chicago, Ill., for full instruction, for helps and all needed information. In our church here in Norwich we have been able to interest the largest number in Bible study by a Monday night class, taking up the Sunday-school lesson for the following Sunday. Try this, or any other plan; but do not fail to have a Bible study class. It is great. Study the Word in such a way that this may be said of you:

"So twice each precept read shall be,
First in the Book, and next in thee."

Commit it to memory.

Norwich, Conn.

W. F. M. S. Notes

— Every secretary is urged to give the facts of our need for money in this Branch to her constituency. We must make a great effort before October 1 if we are not to come up to the annual meeting short of what we appropriated. We can do it, God being our helper, if we ask in faith and work with our might. Fifteen thousand dollars are needed, and this is more than we have ever raised in this time before. Pray ye, therefore!

— Room 18 will be opened Sept. 4, and all the W. F. M. S. ladies visiting Boston should see Miss Farnham and get the new helps. The fine map on the Island World is just the thing for the public schools, as well as helpful for the mission study.

— Miss Nichols writes of the temperature in Lucknow as 126 degrees in the shade! Our recent experiences give us a degree of sympathy.

— Mrs. F. C. Norcross is the new secretary of Central District, Maine Conference. This is the new name for the Lewiston District, and some adjustment will be necessary to conform to the lines laid down by the Conference. We heartily welcome Mrs. Norcross, and trust that she will be blessed in the work which was so long and successfully carried on by Mrs. Walter Canham.

— Articles of help in our coming year's study frequently appear in the daily press. A recent *Transcript* contains several useful items.

— The W. F. M. S. session at the Yarmouth Camp-meeting early in August was addressed by Miss Lillian M. Packard, who was much enjoyed.

— Mrs. William Butler and party will sail, Sept. 15, on the "Königin Luise," North-German Lloyd Line, from New York. Other parties will leave for the Jubilee every week or two till Nov. 7, the last date which will bring people to the celebration in time.

— Misses Edith Swift and Edith Burt, of Crandon Hall, Rome, have been spending the vacation at the home of Bishop Burt in Zurich. They visited the exposition in Milan on the way, and are enjoying short trips to the many points of interest about Zurich and Lucerne.

— Dr. Belle J. Allen has returned from a year of study in the Vienna Hospitals, where she had special facilities for observation and practice. She is now ready for work, wherever God shall call her to serve suffering humanity.

— Letters from Miss Stephens tell of Sooboo's good work, and her anticipations of the Jubilee when so many people from the United States will visit Madras.

— Miss Atkinson, of Japan, is visiting Miss Josephine Carr at Warren, R. I. She has a warm welcome back to New England Branch. We are glad to report that her health is being established after her voyage.

— Miss Hemingway writes in good spirits of the work in far-away Kuala Lumpur. She has quite a boarding-school filled with children of many different races and shades of color. Have the King's Heralds looked up Kuala Lumpur to find where their missionary is working?

— Earthquake shocks are reported by our missionaries in India. Miss Nichols writes that one in the Kotgarh valley was sufficiently severe to frighten them. It came in the night, and "the hill people thought it was the anger of the gods because the deputy commissioner had forbidden a human sacrifice at the Baghi Mela a few days before."

Alleged Defalcation at Northwestern University

[From *Northwestern Christian Advocate*.]

Much space was devoted in the daily papers of Monday to the accounts of Dr. Robert D. Sheppard, formerly treasurer of Northwestern University and Garrett Biblical Institute. Mr. Crandon, treasurer of Garrett, makes the following official statement concerning the matter:

"Replying to the various articles published in this morning's papers concerning the affairs of Northwestern University and Garrett Biblical Institute, it is well to state:

"1. Those institutions are entirely distinct corporations. They have no common financial interests or responsibilities. Each has its own board of trustees and manages its own affairs according to its own judgment.

"2. Dr. Sheppard was until about three years ago treasurer and business manager of Northwestern University. He retired from that position voluntarily, and assigned as a reason for so doing that his private business was so engrossing that he could not find time for the university work. His accounts were exhaustively audited by skilled accountants, and every dollar of the university's funds and securities was transferred to Dr. Sheppard's successor, and he, Dr. Shep-

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pard, does not now, nor has he since that transfer was made, owed the university anything, or had anything at all to do with its finances or business affairs.

"3. Dr. Sheppard has also for a number of years been the treasurer and business manager of Garrett Biblical Institute. During that time the institution has made costly improvements on Chicago city property which it owned. To do this demanded the making and at times the replacing of large loans, and all the financial transactions and all the work of construction — affairs which extended over a series of years — were managed and conducted by Dr. Sheppard. During this period Dr. Sheppard also borrowed money from various individuals, who desired or were willing to make loans to the Institute.

"4. Some months ago Dr. Sheppard requested that his accounts as treasurer of Garrett Biblical Institute be audited, which request was granted, and the audit has been made.

"5. The above examination developed the fact that the accounts of the treasurer had not been kept as distinct from his personal accounts as they should have been, and that the obligations and funds of the institution had been mixed in such a manner that considerable time was required to unravel the tangle, which was, however, straightened out, and the liabilities of the treasurer were definitely ascertained.

"6. When the treasurer's liabilities were determined it was found that a substantial balance was due from him, which he was not in a position to liquidate promptly. Securities which are believed to be ample to protect all parties in interest have been turned over to designated trustees. Active efforts are being made to market these securities and pay all the claims for which the treasurer was obligated.

"The above is the entire history of the affair."

LOW RATES TO TORONTO and THE WEST

The Grand Trunk and Central Vermont Railways announce a special rate of \$13 from Boston to Toronto and return, with correspondingly low rates from other New England points, on account of the meeting of the Sovereign Grand Lodge, Patriarchs Militant, I. O. O. F., in that city, Sept. 12-22. Stop-over 10 days at Montreal is allowed on the return journey, and opportunities are also offered for side trips to Niagara Falls, city of Quebec, and through the Thousand Islands by steamer. All expense tours have been arranged, which are open to the public as well as to members of the order, and circulars will be mailed upon application.

Colonist rates to the North Pacific Coast and California over the Grand Trunk-Central Vermont route from New England are now on sale until Oct. 31. The rate to San Francisco, Los Angeles, Portland, Ore., and Seattle is \$49.90, and to Butte, Mont., \$45.90. Correspondingly low rates to other Western points are in effect, and will be furnished on application. Personally conducted tourist cars leave Boston at 11:30 a. m. (New England States Limited) every Monday and Wednesday. Double berth, accommodating one or two persons, costs \$2.75 to Chicago, and \$9.75 through to the Coast. Convenient connection with through service is made from all New England points. These are unusually low rates, and those desiring to visit either Toronto or the far West should write for descriptive circulars, or call on T. H. Hanley, N. E. P. E., Grand Trunk and Central Vermont Railways, 360 Washington St., Boston.

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

Weirs Camp-meeting. — One of the very best camp-meetings held in years was that which took place at the Weirs this year from Aug. 13-17. In point of attendance it was a surprise. The great Epworth League convention held at this watering-place only a few weeks before, had served to draw so many of our church people together from the patronizing territory of this camp-meeting, that it was feared the attendance at the latter would naturally suffer. What was not the delightful surprise to find that, instead of that, there was the largest number present in years! Presiding Elder Curl had arranged an excellent program, and all of the preachers fulfilled their parts with the utmost faithfulness and ability, so that the preaching was of the best and the meetings highly spiritual. There were four conversions, while those who already knew the Lord were uplifted and helped in their Christian experience.

The meetings opened with a finely illustrated and well-prepared lecture on "Palestine and Jerusalem," by Rev. E. J. Aiken, of the New Hampshire Bible Society. It is the verdict of all who heard it that it was most instructive in nature, making clearer than ever the Sacred Writings. Rev. E. C. Strout, of Concord, had charge of the morning watch each day, and in this led the large number who attended unto heights spiritual, preparing them well for the day. The preachers of the week were: Rev. A. P. Reynolds, of Centre Sandwich; Rev. W. J. Atkinson, of Whitefield; Rev. N. L. Porter, of Groveton; Rev. C. E. Clough, of Jefferson; Rev. John Galbraith, D. D., of Boston; Prof. S. L. Beiler, D. D., of Boston School of Theology; Rev. John Watson, of Lisbon; Rev. C. H. Walters, of Newport; Rev. W. F. Ineson, of Littleton; and Rev. E. S. Tasker, of Tilton. The children's meetings, in charge of Miss Eliza Jones, a deaconess who has worked acceptably within the bounds of this Conference, were most profitable to the little ones. The two women's organizations were represented by strong speakers. Mrs. J. E. Robins, late president of the Woman's Foreign Missionary Society, had secured Mrs. Laura W. Moore, while Mrs. G. M. Curl, president of the Woman's Home Missionary Society, had Miss Annie O. Clark to represent that cause.

At the annual meeting of the District League, officers were elected as follows: President, Rev. E. S. Tasker, of Tilton; vice-presidents, Rev. W. F. Ineson, of Littleton, and Rev. W. A. Loyne, of Laconia; secretary-treasurer, Miss Elizabeth E. Dyer, of Concord; superintendent of Junior League, Mrs. Grace L. Wiggin, of Haverhill, Mass.

Preachers' Meeting. — The next session of the Concord District Preachers' Meeting will be held at the Weirs, Oct. 4 and 5. The committee in charge of the program consists of Revs. G. W. Jones, W. A. Loyne, and E. S. Tasker.

Pittsburg and Beecher's Falls. — Our church at Pittsburg is now undergoing repairs, made necessary in part by damage done the edifice through lightning. During a severe storm the

tower was struck and considerably shattered. The roof of the building is being shingled, and other necessary repairs made at the same time. It is expected that both the interior and exterior will be painted and decorated in the near future. Recently 2 were added to the church at Beecher's Falls by letter. This church regrets very much the loss of Hon. and Mrs. W. C. Kingsbury. Mr. Kingsbury has just been appointed collector of His Majesty's customs at Athelston, P. Q., a position which necessitates his removal there. Rev. W. A. Hudson, our energetic pastor in this double charge, is preparing a lecture course to be given during the winter, the proceeds to go toward liquidating the church debt.

Groveton. — Our church here is awake to the interest of Methodism and the welfare of the village people. The faithful pastor, Rev. N. L. Porter, is untiring in his efforts along all lines of work, bravely leading the people forward to victory. Miss Eliza Jones, a deaconess from the Boston Deaconess Home, is assisting the pastor in spiritual work among the young. Funds are being raised for church improvements, with a generous response. It is expected soon to begin the work, which will necessitate closing the church for several weeks; but when finished the edifice will be neat and attractive.

Personals. — Rev. A. MacGregor, D. D., formerly a member of the New Hampshire Conference, but now preaching in a Congregational Church in St. Paul, Minn., was the Old Home day speaker at Alexandria, where he was a pastor twenty-five years ago.

Our churches have all received "The Citizens of the Kingdom," our official Sunday-school Rally Day program. New Hampshire people will be interested to know that it was prepared by Rev. O. S. Baketel, D. D., of this Conference.

The Bristol *Enterprise*, edited by Hon. R. W. Musgrove, one of the ablest of our Methodist laymen in New Hampshire, has an interesting account of the Old Home week service held in that town, which was addressed by Rev. C. O. Judkins, of Glens Falls, N. Y. The paper says it was one of the strongest and ablest ever heard in that town, abounding in patriotic allusions and stirring denunciations of moral, religious, social and political indifference. It had for a theme, "The Origin and Power of Character."

E. C. E. D.

Dover District

Epping. — This is Rev. R. J. Elliott's second year. Work goes well. At a union meeting in West Epping the Methodists are responsible for one service each month. At Hedding Mr. Elliot has preached Sunday afternoons for several weeks. He also preaches Sunday evenings at the home church. Through the summer the social meetings have been well sustained. At the communion service once in two months the pastor has had fresh accessions to the church. Rev. George W. Barber of the Maine Conference, born and reared at the Barber farm, Hedding Camp-ground, shared the Old Home days in the town of his nativity. Notwithstanding his superannuation, he preached with much vigor and acceptability at the church of his boyhood, Old Home Sunday, Aug. 19.

Grace Church, Haverhill. — The older families of Methodism in the city have greatly enjoyed the service of Rev. R. W. Humphriss, D. D., of Philadelphia, who supplied the desk during the vacation granted Rev. H. D. Deetz, the pastor. Dr. Humphriss has been graciously entertained by his old-time friends, Oliver and L. L. H. Taylor. By the courtesy of Mr. Martin Taylor, another friend, though not of our church, Dr. Humphriss, with his daughter, has the pleasure of sharing a sailing trip to Nova Scotia. Returning, he will for some time this fall have headquarters at the home of Hon. Oliver Taylor.

Lawrence. — Two pastors here—Revs. William Warren, of First Church, and Rev. William

Woods, of St. Paul's—have been summering in the Provinces. Mr. Warren, with his ever helpful wife, has had a month of such out-of-door wandering and communion with the manifold natural charm of the countries at the east of the States. For a briefer stay Mr. Woods has tramped in New Brunswick. All return to their work with browner faces and refreshed for renewed labor.

Salisbury. — Not a little advance in Sunday-school matters has been secured at this church, whose history reaches back to the early days of New England, and which still has the ancient accompaniment of a parish organization, showing the early foundations to be other than Methodist. Notwithstanding this variation from the ordinary, this Methodist Episcopal Church has real vitality and a hopeful outlook for the future. There is growth in the Sunday-school at present. Last year attendance was some 80 to 90; this summer it ranges from 119 to 150. One prayer-meeting each month is wholly given to the interests of the school; the teachers attend and are active in the service. A revival movement among the scholars is expected. Rally Day, Sept. 30, will be magnified by the presence and help of Dr. Baketel, and much is expected of Decision Day, the second Sunday in November. A circulating library of books for Sunday-school workers has been established, and special studies are being pursued by teachers and others. The Epworth League also has taken on new life. It has formed a chorus choir of twenty voices that promises much for the service of the church. The morning and evening congregations through the summer have been good, less than the usual scattering of the people having appeared. Sunday evening preaching is the present order. Rev. I. C. Brown is pastor.

Kingston. — For one month, only the Methodist Church has been open for public worship in the town. Rev. H. B. Copp, the pastor, has stayed by and done what he could to aid the many beside his own people who have entered the one door to share the worship of God. The minister of the Universalist Church for two of the Sabbaths was also a worshiper with the tribe of Wesley.

Raymond and East Candia. — When the parsonage at Raymond was struck by lightning (as already reported) Rev. W. H. Leith, just returned from parish work at East Candia, was hindered by the rain and thereby sheltered from the bolt that passed through, leaving wreckage at the front door. Within, two rooms were visited and injured. A clock was stopped at 5.18 P. M. Two lamps were thrown from a shelf, and the oil in them prudently poured into the sink,

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albeit the lamps were shattered. The shelf was set on fire, and an alarm was sounded, although a neighbor succeeded in subduing the fire. Mrs. Leith and the children were not at home, so no casualty to life occurred. The insurance people are putting the house in good condition, and the church suffers no loss. The china closet, however, was ruined with its contents. Hence Mr. Leith incurred a loss of \$25. The church at East Candia has been painted at a cost of \$60, and the bills are all paid. For the debt assessments on the house at Hedding \$20 have been provided. The work at both charges is prosperous. The pastor has been granted a vacation covering two Sabbaths.

Greenland. — A very successful and enjoyable Sunday-school picnic was shared by school and parish at Rand's Grove, Rye Beach, recently, 110 being present. The chapel at Hedding has been put in good repair. In that interest twelve officials were present at an adjourned session of the quarterly conference. The Epworth League also gave a pleasing and profitable entertainment in aid of that worthy purpose. Rev. L. D. Bragg is pastor.

O. C.

NEW ENGLAND CONFERENCE

Boston District

Jamaica Plain, First Church. — The people who assembled last Sunday morning after the vacation were greatly gratified at the many striking improvements which have been made during the summer. A very handsome and durable Kensington carpet of the highest grade has been laid throughout the auditorium; the vestibule has been covered with linoleum and rubber; the swinging doors and the pulpit furniture newly upholstered; the vestries beautifully frescoed; a new furnace installed and a new coal-bin constructed; the chimneys rebuilt; the vestry settees painted and varnished; the bulletin boards regilded; and a variety of other things long neglected have been put in good condition. The total cost has been a little over \$600, all of which has been raised by the pastor, Dr. Mudge, mostly from outside friends, who have responded very readily and generously, and every bill has been paid. The property now is in fine condition, and will need no further outlay of any consequence for many years.

Lynn District

Asbury Grove Camp-meeting. — The wise leadership of Presiding Elder Leonard, and of Chairman Matthew Robson, of Salem, has developed at Asbury Grove an ideal Christian commonwealth. For two months and more the four hundred cottages and society houses have been the headquarters of Lynn District Methodists and their friends. Occasional Sunday-school picnics and church excursions have added to the social life, while a variety of popular gatherings of a social, literary and musical character have from time to time during the summer been greatly enjoyed. The young people have availed themselves of the opportunities for lawn tennis, croquet, baseball, and trolley and carriage trips, or visits to beautiful Idlewood, while the older people have in many ways enjoyed themselves. The superior location of Asbury Grove in a region so eagerly desired by many wealthy summer residents, the pure, bracing air, clear cool water, fragrant pines, and close connection with some of the best farms of the State, may in part account for its popularity. Its proximity to several large cities and accessibility from any direction have much to do in sustaining its life. The care taken of the grounds and painstaking observance of sanitary laws have much to commend. Above all, the deep spiritual interest prevailing during the entire season has been an important factor in making this year one of the best. From the

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early ministrations of Chaplain Nickerson, of Somerville, during June, the faithful direction of Rev. James W. Higgins, of Chicopee, in July, and that of the presiding elder in August, many have been greatly blessed by the Holy Spirit in preparing the way for the special week of definite religious activity.

Sunday, Aug. 26, the Woman's Home and Foreign Missionary Societies had charge of the afternoon service, the addresses being given by Mrs. A. W. Baird, of Ashburnham, and Miss Marriott, of China.

At 2.30 p. m. on Monday, Aug. 27, the first service of the 48th session was held, appropriate introductory remarks being made by Dr. Leonard. Prof. J. E. Aborn, of Lynn, assumed charge of the large chorus choir, being assisted as organist by Mrs. Kate M. Bruce of the same city, and using the Torrey-Alexander singing-book, "Revival Hymns." Miss Josephine S. Wing, of Malden, as soloist, rendered efficient service, and Albert R. Arbuckle, of Pittsburg, also sang several times.

The meeting of Asbury Camp-meeting Corporation and delegates was held Thursday at 1.15 p. m. Very gratifying reports were presented by the president, Dr. L. B. Bates, the treasurer, Dr. Leonard, the chairman of the land committee, Matthew Robson, and the chairman of the library committee, Rev. R. P. Walker. From the reports it appeared that thorough work had been done in removing the gipsy and browntail moths from the trees, and in quite extensive improvements to the buildings and grounds, and that the indebtedness on the property of the Association has been reduced \$1,000 by generous subscriptions of friends. A library fund of

nearly \$400 has been secured, and there are over 600 books in the library. Appreciative resolutions were passed commanding the faithful and efficient work of the administration, and including the journalistic services of Miss Justine Briggs, of the *Asbury Mentor*, and F. W. Hull, of the *Lynn Item*.

The meetings for boys, in charge of Rev. W. G. Chaffee, of Orient Heights; for girls and for the Junior League, under the direction of Miss Edith M. Waterman, evangelist, assisted by Miss Paisley; and for the Epworth League, with Rev. Donald G. Gerrish as leader, were occasions of special interest as regards attendance and spiritual results. The Wesley Brotherhood held several meetings, with Dr. W. T. Perrin, the vice-president for the Lynn District, in charge. Rev. John D. Pickles, Ph. D., educational secretary of the Massachusetts S. S. Association, gave three lectures at 9 A. M. on the mornings of Thursday, Friday, and Saturday on the following topics: "The Teacher and his Equipment;" "The Lesson, and How to Teach It;" and "The Purpose and Possibilities of the Sunday-school." These lectures were very highly commended. The morning and evening services at 8.30 and 6 o'clock in the different society houses have been seasons of great refreshment, and have enjoyed encouraging patronage. The annual love-feast of the Lynn churches, held Friday at 1.15 p. m., was a feature of the week, being participated in by a large number of present and former pastors and members of Lynn churches.

The sunrise meetings have sustained their reputation for old-time Methodist enthusiasm. The pulpit ministrations the present year were ac-

accompanied by the Holy Spirit's presence in an unusual degree. The coming of Profs. Beiler and Townsend, and of Evangelist Harrison, including Miss Waterman, was greatly blessed of God, and every sermon by the pastors in charges on the districts represented, received the Divine favor. While such leaders as Drs. Thorndike and Bates and Chaplain Barnes were at their best, the younger men preached with an old-time power, and the altar services were seasons long to be remembered. The presence during the week of a large number of pastors, and their earnest cooperation at every service, added greatly to the success of the meeting, culminating in such a marvelous outpouring of the Holy Spirit on Saturday and Sunday, when so many of all ages thronged the altars.

On Monday the Lynn District Epworth League held its annual Labor Day Convention, a report of which will appear later. This could but be a day of special rejoicing because of the number of young people who had received great spiritual help during the week as well as the number who found Christ in the boys' and girls' meeting, the Junior League, and Epworth League services. Special commendation is due Miss Waterman for her wise leadership.

The following list of speakers, including topics and text, was observed: Rev. C. W. Blackett, Malden, "Childhood Conversion," Luke 9: 41; Rev. D. H. Gerrish, Clifftondale, "Christ and the Sinner," Luke 7: 39; Rev. Jerome Wood, Haverhill, "A Present, Complete, and Abiding Salvation," Heb. 7: 25; Rev. T. C. Cleveland, Prospect St., Gloucester, "Spiritual Life," 1 John 5: 12; Rev. Alfred Woods, Maplewood, "Accepting Christ," Matt. 27: 22; Rev. W. W. Bowers, Lynn, Boston St., "God's Care," Deut. 32: 11; Rev. J. M. Shepler, Lynn, South St., "Law of Spiritual Victory," Rev. 12: 11; Rev. Elihu Grant, East Saugus, "Equipment for Service, Acts 22: 14-15; Rev. B. L. Jennings, Somerville, "The Soul's Opportunity," Jer. 7: 7; Prof. S. L. Beiler, "Spiritual Knowledge," 2 Tim. 2: 12; Rev. E. J. Helms, Boston, Morgan Chapel, "Getting Right with God," Isa. 1: 18; Rev. W. N. Mason, Salem, Wesley Church, "The Gospel of Christ," Rom. 1: 16; Chaplain J. W. F. Barnes, Charlestown, "Value of a Human Soul," Psa. 8: 1; Rev. W. T. Perrin, D. D., Melrose, "The Cry to God Out of the Depths," Psa. 130: 1; Rev. P. L. Frick, Chelsea, First Church, "The Strait Gate," Luke 13: 24; Evangelist Thomas Harrison, Boston, "Christ's Welcome," John 6: 37; Rev. E. R. Thorndike, D. D., East Boston, "The Rest that God Gives," Heb. 6: 11; Rev. L. T. Townsend, D. D., Atlanta, Ga., "God's Greatest Work," Psa. 8: 4; Evangelist Harrison, "The Soul and its Destiny," Acts 16: 31; Rev. L. B. Bates, D. D., East Boston, "Death and What Beyond," 2 Cor. 5: 1. The love-feast service held on Sunday morning, in charge of Rev. E. S. Best, of Malden, was an occasion for great rejoicing.

From the standpoint of attendance, interest and divine manifestation this 48th session will be remembered, and will be welcomed as a prophecy of a gracious season of ingathering of souls during the coming campaign. This season's success gives assurance that the day of camp-meetings is not gone by, and emphasizes the truth that prayerful and careful preparation, with loyal co-operation on the part of pastors and laymen, including the young people, will bring things to

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CHURCH REGISTER

HERALD CALENDAR

New Bedford Dist. Ep. League, Central Church, Taunton, Oct. 10

POST OFFICE ADDRESS

Rev. John Galbraith, 83 Columbia Road, Dorchester Centre, Mass. Take any Franklin Park or Dorchester, Grove Hall, car.

Death

SAVAGE — Died, in Woolwich, Me., Aug. 26, Elwell Savage, aged 66 years, 11 months, 10 days.

NEW ENGLAND DEACONESS AID SOCIETY.—The first meeting of the season will be an "outing" at Winthrop Beach, Tuesday, Sept. 11, with lunch and meeting at Young's Hotel, on the Boulevard, cor. Tewksbury St. Boats leave Rowe's Wharf every fifteen minutes, which connect with Winthrop trains (with 5-cent fare). All who can, meet at station at 10.20 for 10.35 boat. Leave train at Winthrop Beach station, then five minutes walk to hotel. Lunch served at 12 for 25 cents, and meeting in parlor at 2 o'clock, with address by a deaconess, and music. Finest of beaches and beautiful view from wide veranda, so let all the ladies, whether members or not, come and enjoy the day.

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W. F. M. S. — The regular monthly meeting of the executive board of the New England Branch of the W. F. M. S. will be held in the Committee Room, 36 Bromfield St., Wednesday, Sept. 12, at 10 a.m.

MARY L. MANN, Rec. Sec.

New 500-Mile Book, \$10.00 Rate, on Boston & Maine R. R.

The Boston & Maine Railroad has decided to place on sale a 500-mile ticket, which will be good for use upon all parts of the Boston & Maine Railroad, and these forms now outstanding, good only in the State, will be good on all parts of the line as well as in Massachusetts. These tickets will replace the mileage tickets now in use limited to States, and will no doubt prove popular with the traveling public. The 1000-mile tickets issued, good for bearer, upon the more densely populated portions of the lines of the Boston & Maine Railroad, were issued because of the number of persons engaged in speculating in the regular 1000-mile tickets. The results already obtained seem to warrant the above action as outlined by the railroad to commence Sept. 1.

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— Amid scenes of great enthusiasm an anti-opium league, in the presence of some three thousand persons, was lately formed at Hunan, China, following the example set by the people of Canton. Large numbers of Chinese students are enlisting in the anti-opium cause, parading the streets with banners on which are inscribed devices ridiculing opium smokers, and otherwise throwing their influence on the side of this needed reform. The Chinese Government has forbidden all officials to smoke opium, and is endeavoring to induce the Government of India gradually to reduce the importations of opium into China, with a view to the ultimate extinction of the nefarious traffic.

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Field Secretary

Continued from page 1122

larged work in the years to come. Surely no more worthy object could be found. With the proper equipment and endowment, the East Maine Seminary — as it is now proposed to call it — will take her place among the foremost of our secondary schools. When we remember the scores of Maine-born boys, scattered all over the United States, many of them wealthy and able to do this, giving ample evidence of the sturdy character and strong manhood fostered in the old Pine Tree State, we wonder that somebody has not recognized his opportunity ere this. The past year, under President F. E. Bragdon and his efficient corps of instructors, has been very successful, and we trust that a bright future awaits the old school.

* * *

Leaving Bucksport immediately after the morning service, we take a ten-mile drive along the shore of the beautiful Penobscot Bay to our afternoon appointment at West Penobscot. The heat, at first terrific, is soon tempered by the cooler breezes from the bay, and the drive is very enjoyable. The road lies along the shore, winding in and out with the course of the river, whose sparkling waters are dotted here and there with the white sails of numerous craft, or cut by the swiftly moving motor boat. With the green clad hills, and ripening fields along its banks, and the blue sky over all, it is an ideal summer drive. West Penobscot is one of the out-appointments of Rev. John Palmer, reached by him every other Sunday afternoon. Here we found a congregation of about forty people, who listened attentively as I told them of our work. They have a neat little chapel here, and a few faithful members who carry on the work.

At the conclusion of the service another drive of seven miles brings us to the parsonage at Orland, where we have supper, the first opportunity I have had for refreshing the inner man since morning. At 7 o'clock, the evening service, and the day's work is done, having preached three times and covered a distance of seventeen miles between.

The history of the town of Orland dates back to the year of 1764, when Joseph Gross paddled his canoe up the eastern river from Fort Pownal (now Fort Point) and settled here. He was the first white inhabitant of the town. He was quickly followed by others, and on Feb. 21, 1800, the town was incorporated under the name of Orland. That these first settlers had due regard for religion, is evidenced by the fact that early provision was made for the ministry and the meeting-house, but of this we have no authentic record. That the early Methodist preachers came this way, there is no doubt, for at that time Orland, Buckstown and Penobscot were all a part of the old Penobscot Circuit; and before the societies became strong enough to have churches, they held services in the schoolhouses and farmhouses when the itinerants came around. Many of the people in the beginning also went to Buckstown to worship.

One of the older residents told me that the earliest church edifice in her memory was a union church on the site of the present town house, occupied by Methodists, Congregationalists and Universalists. This was afterwards destroyed by fire, after which the Universalist society, then strong and influential, built a church on the hill for their own use. The idea of a union church to be used by Methodists and Congregationalists was then conceived, and a meeting was called at Duck Cove schoolhouse to consider the matter. After some discussion the question was

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asked what the church should be called. To this Deacon Buck, a wealthy and leading member of the Congregational society, replied: "This will be called the First Congregational Church of Orland." "Very well," said Mr. Reuben Page, one of the leading Methodists, "if that is the case, the Methodists will have nothing to do with it;" and on Jan. 1, 1850, a meeting was held, and plans formulated for building a church of their own. A house was speedily erected and dedicated in October, 1850, since which services have been regularly held, with varying degrees of prosperity.

I was pleased to meet here Dr. C. W. Brown, who, like his brother, whom I met in Livermore Falls, is an active worker in the church, and for many years a reader of ZION'S HERALD. Miss Louise, his daughter, is soon to enter our Deaconess Training School in Boston. Mr. Andrew P. Dorr was converted under Parson George at Bucksport, sixty years ago, and has been for fifty years a member of the church. Mrs. N. A. King, a good sister deprived of her eyesight, but keenly alert to things spiritual, was another whom I enjoyed meeting. Rev. John Palmer, the pastor, came recently to us from the Free Baptist denomination, and is proving himself a man of God and a true leader of his people, greatly beloved by all.

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Editorial

[Continued from page 1129]

heart to face the tasks that await them. Their address will be Muzaffarpur, India.

BRIEFLETS

It is hardly necessary to call attention to the fact that the old HERALD comes out this week in a new and attractive dress.

The *Michigan Christian Advocate* of last week uses the term, "sound bigotry." Is not the phrase a misnomer? Can bigotry be "sound?"

The General Conference of the Methodist Church of Canada begins its session in St. James' Church, Montreal, Sept. 12. We shall keep our readers informed of the important proceedings. "A Forecast" will be found on page 1132.

The public press has exploited for several days an alleged defalcation by Dr. Robert D. Sheppard, late treasurer of Northwestern University at Evanston, Ill. For an authoritative statement of the facts, see explanation of the *Northwestern Christian Advocate* on page 1145, entitled, "The Alleged Defalcation at Northwestern University."

With the advice of Bishop Oldham, arrangements have been made whereby the Missionary Society property in Manila, known as the Cerrantes property, will come into the hands of the Woman's Foreign Missionary Society, to be used as a training school for natives. Five thousand dollars for this purpose was given by Mrs. Harris, of Chicago, on condition that an equal amount be raised in America. Mrs. William Gamble gave one thousand of it, and now the whole sum has been contributed and paid over.

It is pleasant to report that one of our leading pastors of the New England Conference has adopted, with excellent results, a sensible suggestion made in our columns a year ago. That is to say, to all foreign-born parents applying to him for the baptism of a child he offers to provide, if desired, an English-speaking sponsor. The offer is very gratefully received, since to nearly all Old World Christians an infant baptism without sponsors seems but a sadly mutilated and scarce permissible rite. Six Hungarian babes have successively been brought to this pastor and baptized, with an American class-leader or other English-speaking church member as godfather. It is almost needless to add that the parents of these children and their immediate friends already look upon his church as theirs in a sense in which no other can henceforth be.

In the course of his great Madison Square Garden speech Mr. Bryan alluded to the fact that when he was in Japan a Japanese educator said: "I wish you would find the worst thing in Japan and tell us about it, so that we may correct it." Mr. Bryan replied that he had not visited Japan in search of faults and blemishes, but rather that he might find the best

things in Japan and take them home for the benefit of the American people. Each nation certainly can give lessons to every other, but the mutual comparison and criticism should be pervaded by a kindly spirit, and conducted for the sake of a high international ideal.

Monsignor John S. Vaughan of England thinks that the Catholic Church in France will eventually be much stronger as a result of the present difference with the State, and, as in duty bound, being a Romanist in good and regular standing, he praises the Pope for using excellent judgment in the premises. But the Monsignor does not hesitate to pass the criticism on the French clergy that they are aloof from the people, not mingling with them in their homes, as the Catholic priests in England do, and thus failing to show "the Catholic spirit." He well says—and the remark is as true for Protestants as for Catholics—that unless there is a union of hearts between the parishioners and the clergy, there can be no real progress.

The Broadchurchmanship which Befits

WE are much gratified to learn that the HERALD's recent attempts to acquaint New England Methodists with New England Methodism are already bearing good fruit. A just received letter from the pastor of one of our German-speaking churches in Massachusetts says: "In consequence of the fine number of ZION'S HERALD in which foreign-speaking Methodists were represented, I received one or two lovely letters or messages from brethren in the ministry whom I did not know before; they contained words of encouragement and cheer." The authors of those few sympathetic messages—God bless them!—little realized how much their words of cheer would mean to a brother in delicate health, thousands of miles from his father's house, but as ardent and true a minister of our church as any to be found in New England. Why should we allow such brother ministers to toil on in isolation, unrecognized and unknown, simply because, while able and abundantly worthy to serve as pastors of our English-speaking churches, they are devoting themselves more effectively than we of merely English tongue could do, to the winning of families more recently arrived from the Old World than we, and to their enrolment in churches of our own faith and order. Verily, there is room and a call for improvement in this matter. Our hope is not only to see improvement, but also by the conduct of this paper to contribute in no small measure thereto. Would that our ecumenical church had an ecumenical journal in which our leaders in every nationality, and in every linguistically distinct section of a nationality, might every week bring greetings and reports of progress, each in his own allotted column! Such an organ would wonderfully help to give us a generation of churchmen of apostolic breadth of vision.

For the time being churches of foreign speech are undoubtedly essential to the most ready evangelization of our myriads of incoming families. Still, each month only confirms us in the conviction that our

ordinary local churches ought to be, and can be, the most effective of all home missionary agencies. In a perfectly casual way our attention has been called to one of our inconspicuous New England churches in which thirty per cent. of the entire membership is made up of converted Portuguese. Two members of the official board are of this same class of people. One is a class-leader. The use of the mother-tongue being still essential to the free and joyful expression of religious experience, the Portuguese members, with the good-will of all others, hold by themselves two meetings a week—one on Sunday afternoon, and one on Wednesday evening. In this way all the advantages of intimate Christian fellowship with compatriots according to nativity, and all those of Christian fellowship with compatriots in a new nationality and tongue, are combined and secured. Evangelism working with "indigenous resources" finds a most happy illustration. The pastor holds a most honorable mediatorial office, and appreciates the breadth and dignity of his calling. Out from the charge has already gone one bright young local preacher, now employed in evangelistic work among immigrants of his own nationality on another district. The church in question is doubtless only one of a considerable class among us. If, however, any of the class has a higher percentage of members brought in from the ranks of an immigrant community, we shall count it a special favor if the pastor will communicate to us the fact, and some account of his charge.

Not far from the just mentioned living and leavening New Testament church is one in which not long ago a Sunday-school teacher refused to continue her teaching because some Portuguese children were introduced into her class. A superintendent of the Sunday-school resigned because of the presence of Portuguese scholars, and refused to attend either the school or the church. The meagre salary paid to the pastor was cut down, either because he persisted in his efforts to seek and save these unshepherded strangers, or because so many of the abler church members remained away from church and withheld their support that the original salary could not be raised. Influential members objected to the administration of the Lord's Supper to the Portuguese members at the same time and place that it was administered to them. One—and he an official member—is reported to have told some of his Portuguese brothers to "go back to the Roman Catholic Church where they belonged, and stay there!"

In the presence of such unchristian displays of narrowness it is a most cheering thing to be informed that the two contrasted churches are in reality one and the same, only at different stages of spiritual development; and, best of all, the first description is the one which represents the stage now reached by the happy flock in the royal highway toward the broadchurchmanship which befits the people called Methodists.

China and glass find appreciation in the list of things useful as well as ornamental. Purchasers of Wedding Gifts will find an extraordinary exhibit to choose from at Jones, McDuffee & Stratton's. Their stock is assembled from best sources of foreign as well as American manufacturers.